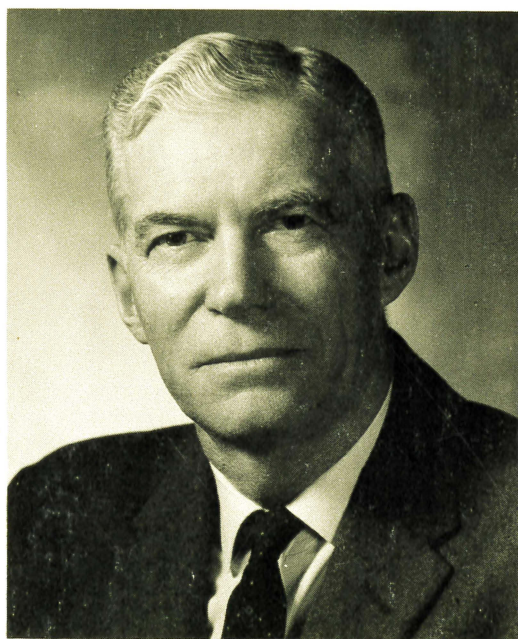


ROBERT F. DAVIDSON

ADVENTURES
IN
IDEAS AND VALUES



MEMOIRS

ADVENTURES IN IDEAS AND VALUES

An Autobiographical Narrative
in which Religious and Educational Ideas and Values
are of Major Concern

By
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Preface

One naturally feels some misgivings when deciding to publish an autobiographical narrative such as this. Undertaken initially as a contribution to the extensive family record maintained by my brother Chalmers, it soon also came to include rather detailed reminiscences of events in the half dozen educational institutions with which I have been closely associated over the years. In its present form it now clearly reflects both these concerns.

Writing this narrative during the past several years has actually turned out to be for me a most enjoyable occupation. A number of colleagues, associated with me during the years spent in these various colleges and universities, have likewise encouraged me to feel that my account may well not only be of interest to my friends, but may also make some worthwhile contributions to a better understanding of educational developments in these institutions during the years in question. Given such encouragement I am especially happy to have these "adventures" of mine in ideas and values published by the St. Andrews Press; for any account of that college's first decade would certainly be incomplete without information contained in this narrative.

It is a pleasure to acknowledge the assistance given me in the undertaking by friends, and particularly by my brother and his daughter. To Chalmers and Mary I owe a special debt of gratitude,

not only for reading the entire manuscript as it was being written and for numerous helpful suggestions along the way for its improvement, but even more for their continued enthusiasm and the encouragement they gave me in carrying it through to completion. To Harold Davis, a good friend from Hiram College days, I am likewise greatly indebted for thoughtful suggestions regarding the Hiram chapter, where his insights were particularly valuable, as well as for discerning comments on several other chapters that he generously agreed to read.

A day spent in New Milford, Connecticut with Victor Brown, who shared all my undergraduate and graduate academic experiences except for the years at Oxford, made possible a stimulating and rewarding review of those experiences. And many former colleagues, both at the University of Florida and at St. Andrews Presbyterian College, have read and made suggestions for strengthening those two accounts. Needless to say, however, the points of view expressed here are in all cases entirely my own.

Finally in the preparation of the manuscript for the printer, I am especially grateful to Phyllis Durell, not only for her expertise as a typist but also for a thoughtful and appreciative reaction to the contents of the narrative.

ROBERT F. DAVIDSON

Gainesville, Florida
November 1, 1983

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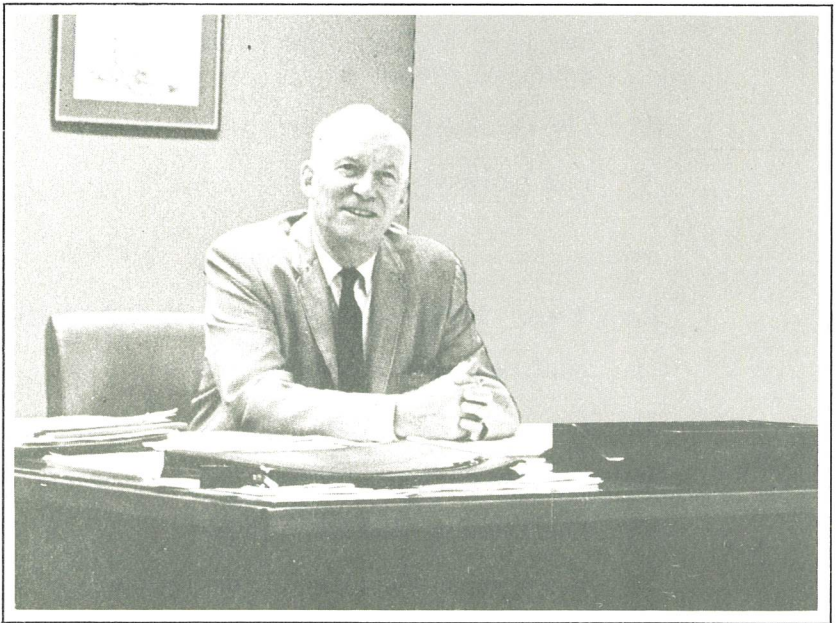
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I.

EARLY VALUES AND EDUCATION

I. CHESTER, SOUTH CAROLINA

(1902 - 1919)

In the early years of the twentieth century Chester was a small Southern town with a population of between 5,000 and 6,000. In its social, political and religious outlook it was typical of such towns, not only in South Carolina but throughout the South as well. In Chester, as in South Carolina as a whole, there was but one political point of view, that of the conservative Southern Democrats. The economic and social dominance of the white population was accepted as a matter of course. There was no disposition to challenge that situation, even among the leaders of the black community which made up about half the population of the county. Segregation existed without question not only in the economic and social life of the community but in the schools and churches as well. It was here that I was born on April 27, 1902, and these were the attitudes and values that I naturally accepted as a boy. For a white youth in a relatively comfortable upper middle class family it was possible to live pleasantly in this situation, and I now look back upon fifteen or sixteen very happy and relatively uneventful years in Chester.

The Presbyterian Church in Chester. The religious outlook in the South was and still is basically conservative and generally adopted without serious question. In Chester at that time there was perhaps a somewhat higher percentage of Presbyterians than in the South as a whole where Southern Baptists were and now are more numerous. The Southern Presbyterian Church and the Associate Reformed Presbyterian Church were both well established in Chester and in their combined membership included a large number of the influential citizens of the community. There was no real difference in the religious outlook of the Presbyterian and the Baptist or Methodist churches in Chester, however, only a few marked differences in church government.

My family had been among the more active members of the Presbyterian Church from the time of its establishment in Chester. While I was growing up two uncles were elders in the church, and no community activity meant as much to my mother as the work of the church. We all went to church on Sunday morning as a matter of course as well as to Sunday School classes before church, and to the youth programs on Sunday evening. Indeed Sunday was a day for religious, not secular activities. No general stores were open, of course; only a drug store for emergencies. While soft drinks were sold there as well as medicine, I never drank as much as a Coca-Cola on Sunday in those days, and the idea of going to the movies on Sunday, if that had been possible, would have ranked with all other "sin-

ful" conduct.

My father, as it happened, was much involved in local politics. He was twice mayor of Chester, also later a County judge, and once ran unsuccessfully for Congress. As I look back now, I realize that church membership was for him more valuable as a political asset, perhaps indeed a necessity, than for any moral or spiritual insight it provided. But criticism of that kind, though probably felt by some, was never openly voiced as far as I was aware. Nor was my younger brother Chalmers quite as happy with this large involvement in the activities of the church as were my sister Mary Buford and myself. Until we left home for college, however, the Presbyterian Church provided one of the major influences in life for all three of us. For me it was certainly the most important and determinative, shaping both the moral and the religious values that characterized my early outlook on life.

Actually, we did have an uncle in Chester, my father's older brother, who had no connections whatever with the church. He never attended services and presumably was quite skeptical about its conservative theological doctrines. As far as I can recall, however, it never occurred to any of us to talk with him about his somewhat unusual and unorthodox point of view, and he certainly felt no inclination to disturb our more conventional religious faith. Actually this situation now appears to me a bit surprising, yet I do not remember ever having heard any member of the family in Chester even comment upon it.*

It was, as a matter of fact, the Christian ethic—Jesus's emphasis upon the enduring worth of every person, upon treating others as you yourself would like to be treated—and not the theology of St. Paul, even as interpreted by John Calvin—that influenced me as a boy in the Chester Presbyterian Church. And it was this aspect of the Christian gospel also that so clearly shaped the life and the wide influence of my mother. The Calvinistic theology was recognized, I am sure, as an important aspect of the Presbyterian faith, and at home we all were taught the Westminster Shorter Catechism by Aunt Mary, an elderly aunt of my mother's who lived with us for a number of years. But little effort was made to interpret these Calvinistic theological doctrines in terms we found meaningful.

Interestingly enough one particular Biblical verse highly regarded by my mother I have never forgotten. This was a statement in one of Paul's New Testament letters: "For I have learned in whatsoever state I am, therewith to be content" (Phil. 4-11). Only much

*My brother, whose recollection of our youth in Chester is much more complete than mine, tells me that our mother had us pray every night that Uncle Jim would become a Christian and go to church. Evidently this endeavor made no more lasting impression upon me than it did upon him.

later did I realize how meaningful at times that verse was for her.

In the South of that day it was taken for granted, of course, that the church was concerned not only primarily but exclusively with moral and spiritual issues. When ministers made any mention of the responsibility of Christians in political or economic activities, this was done in such very general terms that no specific applications to any actual social situation need be inferred. Some time later, when on a visit home, after I had spent a year at Yale and had been much impressed there by the "Social Gospel," I was asked to speak in our church in Chester and took that occasion to suggest some basic social implications of the Christian ethic. It was in no sense a radical talk but it did emphasize the social dimension of the Christian gospel. I was a bit surprised to learn some time later that one of the elders of the church had said, after hearing my talk, that he would see to it that I was never again asked to speak in the Chester church. And, as far as I can recall, I never was.

In the attitude of the church toward race, there were black Protestant churches for black people, and that in everyone's opinion adequately cared for one's Christian responsibilities in such matters. On another visit home I once somewhat humorously asked my mother, for whom the Christian faith was certainly the most important thing in life, what she expected to do when she met black Christians in Heaven. She replied without hesitation that any such Christians when they reached Heaven would surely then no longer be black.*

The Chester Public Schools. Fortunately for me, as I now see it, we were entertained as children by neither radio nor television. Books provided not only the best but almost the only available picture of the past as well as the present. I learned to read and enjoy reading early.

As far as I can judge the schools in Chester during my youth were no worse but little if any better than those in other relatively small South Carolina towns. A high school graduate was expected to be able to read fairly well and to write relatively good English, to master basic mathematics, and if he or she was an especially good student to complete two or three years of Latin. As a student with a very good memory, I had little difficulty in recalling what I read or what was said in class, so I easily established myself in school as one of the brighter members of my age group in Chester. Even as a high school student, however, that did not mean that I ever gave any serious thought to the more significant religious, social or political issues being faced on a national or world-wide scale in the first quarter of the twentieth century. It meant only that I consistently made good

*Her reply is, of course, amply supported by the Apostle Paul's portrayal of the afterlife.

grades on the various courses required for the high school diploma.

The idea that a student in high school might raise serious questions about an accepted point of view, or develop any genuine intellectual interests of his own, whether political or religious, in those days probably never occurred to the high school teachers in Chester, nor to any of the students for that matter. This I now feel was a serious limitation in the kind of high school education available to me when growing up in Chester.

It is true that with our increasing involvement in the First World War and our entrance into that war in 1917, we all became aware in Chester that our lives were being deeply influenced by forces beyond our control. As a high school student I spent some time learning the addresses of President Woodrow Wilson for use in oratorical contests. Hence I was aware of the fact that we as Americans were being called on "to make the world safe for democracy" at a very high cost in the lives of American young men as well as in the economic resources of the country. That there might perhaps have been other less idealistic reasons for our involvement in that war no one in Chester certainly ever suggested. And fortunately for us no close family relatives lost their lives in the war.

Life both for me and for most of my high school companions, was on the whole remarkably pleasant and free from serious difficulties, even during those war years. While the financial condition of our family was certainly none too good, and at times may have been rather critical, we never suffered any serious deprivation, due largely, I now realize, to the ability of my mother to handle such situations. It was also possible in these circumstances to develop a very genuine democratic spirit which may well have been one of the major values of my high school years in Chester. Almost all of the students in my classes were from white middle class families, so it never occurred to me that in terms of social standing I was any better than my classmates, nor certainly that any of them were better than I was. There were some no doubt with quite a bit more money, but that in no way altered their relationship or their social standing in our group.

The economy of Chester was largely dependent at that time upon the three textile mills located there, as well as upon cotton farming. Life in the three mill villages naturally was different from that in the town itself, but neither the mill families nor, of course, the black families who also lived in their own segregated areas, were included in our white middle class democratic social life-style. This, however, presented no problem to us as we were well aware of the social and economic differences that separated these three groups. As a matter of fact, during the war years when manpower was quite scarce, I did

work as an employee in two of the Chester cotton mills, but this never led to any personal association with the other mill employees. I was too clearly aware of the wide difference in values that separated their world from my own.

Near the end of my senior year in high school, two incidents stand out in my memory as having more than passing interest. On one occasion when talking about going to college with Judge George Gage, a relative and family friend, Judge Gage remarked that the main thing one learned in college was that the professors were no more intelligent than you were. That comment of his for some reason I have never forgotten. While certainly far from the whole truth about a college education, its measure of truth at that time, especially for a person of Judge Gage's intelligence, is undeniable.

The other incident occurred at the high school commencement in June, 1919, at which as valedictorian of the graduating class, I was expected to make a brief talk. I have no recollection now, of course, of what I might have said on that occasion. I do remember that the principal, who naturally did not expect any very intelligent comments, was much impressed and surprisingly expressed his enthusiasm by saying that I might well be one of the smartest persons in Chester County. Actually that commencement talk was composed almost entirely by my mother, who may well have been among the smartest persons in Chester County at the time. She had in fact among other accomplishments published at least half a dozen stories in popular magazines. Hence the principal's comment was not as completely preposterous as it appeared. Indeed it may well have contained a measure of misdirected truth.

II. DAVIDSON COLLEGE

(1919 - 1923)

There was no question about my going to Davidson College. Not only was Davidson the outstanding Presbyterian College in the South at that time, but my grandfather as well as two of my uncles were graduates of Davidson. Moreover, the college itself was named for a distinguished revolutionary general, William Lee Davidson, member of a collateral branch of our family.

Davidson College, of course, has now, and for many years has had, an excellent reputation as one of the best liberal arts colleges in the South. With understandable prejudice many of its students and alumni consider it *the* best. Its graduates over the years have had a superior record in the leading graduate schools in the country and have later distinguished themselves in all the professions as well as to a more limited extent in business.

It is important to point out, however, that Davidson is now (1983), as it should be, a much better college than it was when I entered the freshman class in the fall of 1919. Then there were few, if any, first rate private colleges in the South and certainly none in North or South Carolina. Duke University had not been established nor had Wake Forest as yet received the added endowment that enabled it to move from its early location near Raleigh to its present more impressive campus in Winston-Salem.

As Davidson students in 1920, we did not have a particularly high opinion of Trinity College (the forerunner of Duke in Durham) nor of Wake Forest. The other small North Carolina colleges as well as those in South Carolina we felt to be hardly worthy of notice. Queens College in Charlotte and Converse in Spartanburg were, of course, important because there were to be found the most attractive girls in the two Carolinas. But none of us imagined that academic work of any consequence was being done at either of these colleges. We were willing to admit that the University of North Carolina at Chapel Hill was an institution of some importance, and we tended to think well of Washington and Lee at Lexington as also of the University of Virginia. But that about completed our academic horizon.

During my senior year at Davidson a chapter of Phi Beta Kappa was established at the college, and the coming of Phi Beta Kappa to Davidson provided tangible support for our view that Davidson was a college of rather significant academic prestige. Dr. J. M. McConnell, professor of history, was perhaps the moving spirit in bringing Phi Beta Kappa to Davidson, an achievement for which the college

owes him a lasting debt of gratitude. Only many years later, when my early, more provincial view of Davidson had been properly chastened, did I learn that Phi Beta Kappa had been established at Trinity College some years earlier than at Davidson. Had I made more intelligent use of my somewhat limited knowledge of Greek, however, I would have been aware of this at the time as Phi Beta Kappa at Davidson was established as the North Carolina Gamma Chapter.*

The Davidson Faculty. In the early 1920's Davidson had a student body of just under 500 and a faculty of about twenty. Its faculty was no doubt in general much like that in other liberal arts colleges in the South. However, as ten of the twenty faculty members at Davidson had earned Ph.D.s in their particular fields, all from well-known universities, the Davidson faculty was probably stronger in academic competence than was the case in other North or South Carolina colleges of that period.

At that time and for some years thereafter, Dr. Harding (Dickie), professor of Greek, and Dr. Grey (Woolly), professor of Latin, were as characteristic and seemingly permanent features of Davidson as were Chambers building or the old well. They, with most of the rest of the faculty, were conscientious teachers, generally conservative in their moral and religious outlook, and all were expected by the college to be active members of the Presbyterian Church. They possessed, I am sure, adequate knowledge of the subjects they taught, although some, I regret to say, were quite ineffective, a fact well known among the students. But the "crip" courses such men taught were popular enough since little work was required for a satisfactory grade.

As far as I can now recall, however, there was relatively little effort in my day on the part of professors to stimulate independent thought or insight among even their abler students. Certainly no serious question concerning the validity of a point of view presented by the professor was expected nor perhaps even countenanced. Nor were my professors outstanding or stimulating enough either to have a lasting influence on a student's intellectual interests and insight or to make their courses generally recognized as too good or too important to be missed.**

The Academic Program. Unfortunately the academic program at Davidson, which in 1920 was almost completely prescribed for the first two years, was, as now I see it, also seriously lacking in gen-

*The chronological order in which chapters of Phi Beta Kappa are established in each state is indicated by the Greek letter assigned the chapter; e.g. Alpha, Beta, Gamma, Delta, etc.

**An excellent description of the Davidson we knew is found in an autobiography by one of my classmates, Hugh Smith, entitled *Life's A Pleasant Affair*, pp. 32-42.

uine intellectual stimulation. To obtain the B.A. degree a student was required to take two years of English, two years of Greek, two years of Latin, one year of math and one year of science. Since the B.A. degree was supposed to provide the soundest and most desirable college education, I naturally decided to register for that degree and as a freshman entered upon the academic program outlined above.

No one suggested that at the time they were being taken these particular courses could prove to be meaningful or interesting for the students involved. Nor did any student in my day expect that they would be, or protest because they were not. The less able students, however, were advised not to undertake this more demanding program and were allowed to substitute other less difficult courses which would qualify them for the B.S. rather than the B.A. degree. Those of us who did fulfill the requirements for the B.A. degree were assured that this course of study would provide us with an excellent college education and that later in life we would recognize the superior value of what we had been required to learn. Parenthetically I might point out here that my own point of view later in life was just the opposite of that suggested above. As a teacher I came to believe that unless required college courses proved meaningful and appealing to students when taken, they would seldom prove to be so in later life.

It soon became evident to me that in courses at Davidson at that time, as in high school in Chester, a student was only expected to master the material assigned in the text and that covered by the professor in class. With a good memory this was relatively easy for me. Throughout my first two years I received excellent grades in the courses I was taking, and under the conditions then existing this quickly established me not only as a superior student but one of the best, as a matter of fact, in the class of 1923.

The limitations mentioned above were especially evident in my courses in religion and philosophy, subjects that I later found meaningful and intellectually stimulating. The required religion courses were, I regret to say, among the least stimulating of any in the college. Factual information from the Bible was emphasized and no questions of any kind were permitted in class. We learned such facts as the names and dates of the kings of Israel and Judah, for example, and the places visited by Paul in his various missionary journeys. But there was no mention of any of the significant questions raised by serious Biblical scholarship during the preceding half century. Even such elementary matters as the composition of the Pentateuch or the Synoptic problem were never discussed. The underlying purpose of Biblical study was clearly neither scholarly nor

intellectual but simply moral and religious.

As I now look back upon the religious situation in the South at that time, I am sure that any discussion in religion classes at Davidson of the historical or literary questions raised by distinguished Biblical scholars of the day would at once have branded the college not merely too liberal in its outlook but probably as heretical. And that could no doubt have easily cut off its support by the synods of the Southern Presbyterian Church with which Davidson was then and is now affiliated.

Aware of this fact, either consciously or perhaps only intuitively, our professor of Bible understandably decided to permit no such disturbing questions to be raised by the students and no such information to be included in his courses. As a result, the kind of Bible study then required at Davidson and, I am told, at other Southern Presbyterian colleges as well, differed very little from that with which I was already familiar in the Sunday School lessons in Chester. While such an approach had proved in general quite interesting to a school boy of twelve or fifteen, it had little appeal or value to an intelligent college student. This unfortunate situation, I am happy to say, was markedly improved within the next five or six years when Dr. Kenneth Foreman, a younger and more scholarly professor, became a member of the Bible faculty at Davidson.

Non-Academic Interests and Activities. It has become abundantly clear by now, of course, that the values of a Davidson education in my day, as in most relatively small church-related liberal arts colleges, were not primarily academic or intellectual in nature. Yet it was these non-academic values that in many, perhaps in most cases, make such a college preferable, I feel, to a large university for most entering students. At Davidson in the 1920's, as I am sure also today for that matter, students did not feel in any sense "lost" or without personal worth or importance. To use today's terminology, we did not feel that we were treated as only impersonal numbers. Rather, conscious of our own importance in the scheme of things, we were all aware of ample available opportunities for personal and social development. Everyone did not take advantage of such opportunities, to be sure, but they were there. Unconsciously we absorbed the spirit of the community of which we felt ourselves an integral part as our outlook on life was shaped by its ideals and values.

Today in a growing number of liberal arts colleges, along with such social and personal values, there is also present an intellectual stimulus and challenge comparable, if not quite equal to that in the better large universities. There is good reason to believe, I am glad to say, that Davidson is now among this number. In my day, how-

ever, this desirable situation had not yet been achieved at Davidson. Nor was it to be found in any other Southern college as far as I know.

Under these circumstances it is not surprising that the college fraternity I joined in my freshman year (Beta Theta Pi) soon came to mean more to me than did the academic courses I was taking. Here I formed friendships that gave vitality and meaning to college life and, of course, largely shaped the moral and social values that I accepted. The majority of the members of our fraternity in those days were men I liked and admired, men who later made significant contributions to their communities. Among those whose friendship I enjoyed and found most valuable, I recall especially Jim Boulware who became an influential and much admired pediatrician in Lakeland, Florida; Jim Sprunt who became a well-known Presbyterian minister; Ben Dunlap, later president of a Rock Hill, S.C. bank; John I. Smith, later a successful textile manufacturer in Greenville, S. C. and member of the Davidson Board of Trustees; and Ray Oeland, later also quite successful in the world of business in Houston, Texas. My friendship with Victor Brown of Chattanooga, Tenn., however, was certainly the most lasting and influential. He and I roomed together at Davidson, spent a year together as instructors at McCallie School in Chattanooga, then another year together at Louisville Presbyterian Seminary, and in 1929-30, a fourth year as close friends at the Yale Divinity School. In the fall of that year (1930) I was in his wedding in New Haven, and since then our contacts have continued as often as the distance between us in our later professional activities would permit.

Vic and I found the ideals and values adopted by our fraternity both meaningful and appealing. In cooperation with the men mentioned above, we tried to make them effective in our Davidson chapter. Over my four years, I accordingly devoted quite a bit of time to fraternity activities of various sorts and served as president of our chapter during my senior year. It is also perhaps worth noting that for me at least membership in a fraternity did not seriously limit my association and friendship either with members of other fraternities or with students who were not fraternity members. In later life, as a matter of fact, with the exception of Vic Brown and my brother Chalmers, who was also a Beta, my association with Davidson alumni who were not Betas has been more frequent, largely as a result of geographical conditions, than that with the Betas, I knew in college.

The college newspaper, the *Davidsonian*, provided for me another important and stimulating extra-curricular activity. I was a reporter for the paper, later one of the associate editors, and as a senior, editor of the *Davidsonian*. This was an elective office,

considered one of the several major campus positions. In my capacity as editor of the paper, I should certainly have had some awareness of the important political and social issues of that day as well as of the more significant academic and educational ideas. As a matter of fact, the *Davidsonian* under my leadership generally gave rather uncritical support to whatever policies and decisions the college administration happened to adopt, a far cry from the attitude and activities of college newspapers in recent decades. It dealt with few if any issues of larger significance.*

This attitude of mine as editor of the paper brought considerable administrative approval and regard, of course, but provided me with no significant growth in intellectual insight or social awareness. In view of a rather impressive college record, however, I was elected a member of Omicron Delta Kappa, a college leadership honorary fraternity, and when Phi Beta Kappa was established at Davidson during my senior year, a member of that academic honorary fraternity. Indeed by a purely chronological accident, my name is the initial name on the roll of Phi Beta Kappa at Davidson. Five members of my senior class were the first initiates into the fraternity when it was established; our names were listed alphabetically on the roll, and none of the five had surnames beginning with A, B, or C.

I graduated from Davidson College in 1923. By then I was certainly more mature socially than when I finished high school in Chester some four years earlier. I did not, however, as far as I can now see, actually develop much greater intellectual insight or scholarly competence during my years in college despite what appeared to be rather significant academic and social achievement.** Life as a student at Davidson had certainly strengthened the conservative moral and religious values that I had accepted at home with little question, but Davidson had not provided me with convincing intellectual support of these values. Davidson was simply not ready in the early 1920's to combine with its conservative religious commitment an adequate knowledge of recent Biblical and philosophical scholarship. In more recent decades it has been able to do this with profit to both its religious commitment and its academic reputation, I am happy to say.

*In looking over the 1922-23 issues of the *Davidsonian*, I found my editorials even less thoughtful than I had expected. The one reference to any national issue was a comment that Col. William Gaston of Boston was opposing Henry Cabot Lodge for the Senate in Mass., along with the hope that Gaston, a Democrat, might win. Col. Gaston happened to be a cousin of my mother's so that comment was not too surprising—and, for those too young to remember, Lodge was one of the Republican senators who led the fight against America's entrance into the League of Nations.

**In a delightful little essay. *The Autobiography of an Uneducated Man*, Robert M. Hutchins, sometime president of the University of Chicago, makes it clear that his reaction to the kind of education he received at about the same time in another highly regarded college was much the same as mine.

An interesting sidelight concerning the Davidson academic program in my years was provided by a meeting some years later at Yale between half a dozen Davidson graduates and Dr. Walter Lingle, then president of the college. After mentioning some of the academic limitations which we now saw in our college experience at Davidson, we asked Dr. Lingle with the presumption typical of graduate students why in his opinion Davidson graduates did so well in later life after receiving such inadequate intellectual stimulation in college.

While not admitting, of course, that the academic program at Davidson was as inadequate as we then felt it to be, Dr. Lingle pointed out that Davidson students were in general drawn from good, if not always superior, family and social backgrounds. As a result, after their college experience, they usually could and did acquit themselves well in later life, especially in the South where their values and convictions were largely those accepted by the communities of which they were a part.

III. INTERLUDE: McCallie and Louisville Seminary

(1923-1926)

After leaving Davidson in 1923, I spent the next two years as an instructor at the McCallie School in Chattanooga; then one year at the Presbyterian Theological Seminary, Louisville, Kentucky. At McCallie I encountered the same conservative religious and social outlook that I had known at Davidson as well as in Chester. The academic program of the school, however, was quite good and provided adequate preparation for entrance to the better Southern colleges. A number of McCallie graduates at that time went on to Davidson as well as to other good Southern colleges and universities, and many became distinguished citizens of their local communities in later life. This was especially true in Chattanooga where McCallie graduates constituted a major portion of the city's business and social leadership.

While at McCallie I taught only elementary math and Greek, and also served as coach of the track team. Hence the two years there provided for me no real intellectual stimulation and nothing in the way of religious insight that went beyond my earlier experience at Davidson and in Chester. Actually my friendship with several of the younger teachers at McCallie and my participation in the social life of Chattanooga afforded the chief values to be found in these two years.

Among my closer friends at McCallie, in addition to Victor Brown whose home was in Chattanooga, were Tom Divine, a nephew of the McCallie headmaster, and Graham Lacy, a 1923 graduate of Hampden Sydney College in Virginia. Some years later I took part in Tom Divine's wedding in Memphis, and Tom himself went on to hold a major post with the Eastman Kodak Company in Kingsport, Tennessee. He was also on the Board of Trustees of King College and for a time the acting president of the college while a permanent replacement for the post was being sought. Graham Lacy later married Julia Adams, an especially attractive and able Chattanooga girl. He then entered the Presbyterian ministry and was pastor of several influential Southern Presbyterian churches, retiring from the Central Presbyterian Church in Washington, D. C. at about the same time that I retired at St. Andrews. He and his wife are now (in 1980) living at Penney Farms, a retirement home near Gainesville. We still manage to see each other occasionally.*

*Julia died suddenly and unexpectedly during the summer of 1981, I am sorry to report.

Another man I knew well at McCallie was Marshall Brown, a graduate of Centre College in Kentucky where he was also a Beta. Marshall moved from McCallie to Presbyterian College in South Carolina as a professor of history, later becoming dean and then president of that college, a position he held at the time (1962) that I went to St. Andrews. These were all friendships that helped provide for me needed maturity and commitment to sound moral and social values, especially desirable at that time of life.

Columbia University. Two years at McCallie had enabled me to save enough money for further graduate study, and two years were quite enough in that particular situation. So in 1925, I decided to enter the Presbyterian Theological Seminary in Louisville, Kentucky, and that spring resigned my post on the McCallie faculty. About that time, I also decided to enroll for a summer term at Columbia University in New York. Perhaps without being aware of the fact, I felt by now badly in need of some genuine intellectual stimulation. Certainly for the first time in my life I did find this at Columbia University during the summer of 1925.

David Gaston, a first cousin about my own age who lived with with us in Chester while we both were growing up, agreed to go with me to New York. We spent some six or eight weeks that summer in Bronxville with an aunt, my mother's sister, while we attended summer school at Columbia. A course in Bible there with Chaplain Knox introduced me to the historical scholarship that originated in Germany half a century earlier and by 1925 was a standard aspect of Biblical study almost everywhere except in the Southern United States. This course at Columbia University made Biblical study once more an enjoyable and vital experience for me, providing an almost wholly new insight into the nature and composition of the Bible.

I was fortunate in having the course with Chaplain Knox, who presented historical Biblical scholarship in a positive and constructive fashion. While this modified appreciably my early uninformed point of view, it also served to make the Bible as a whole much more comprehensible and meaningful. Hence I was enabled to move from an earlier naive and dogmatic position to one that was much broader and more intelligent with none of the emotional and sometimes negative reaction that too frequently has characterized such a change in outlook.

Louisville Theological Seminary. I cannot recall that at any time in my early life I seriously considered any life work other than the Presbyterian ministry. When in high school I had worked for several

summers in my uncle's law office in Chester and rather enjoyed what I was doing. But the idea of becoming a lawyer never really appealed to me. Perhaps I did not consider seriously enough also what was involved in the ministry as a life-work. In my mind at the time, however, it was the only profession that provided opportunity for adequate expression of the ethical and religious values that I found most meaningful.

The year at Louisville, 1925-26, was a pleasant experience. The academic program at the Seminary proved to be neither especially stimulating nor particularly demanding, although it included courses in beginning Hebrew as well as in New Testament Greek. At that time Louisville Seminary like Davidson was actually not yet ready to combine an acquaintance with the best Biblical scholarship, or that in the philosophy of religion, with its own conservative religious commitment. As clearly reflected in its 1980-81 catalog, this is now happily no longer the case. I did have the opportunity at Louisville, however, to associate more closely with a number of able Davidson graduates whom I had known and admired while in college, as well as with several other young men who were later quite influential in the Southern Presbyterian Church.

Among the Davidson men at Louisville that I remember especially well were "Buck" Currie, minister in later years of several influential Southern churches; Bob McLeod, later not only president of Centre College but also active in the Northern (U.S.A.) Presbyterian Church and in the Navy during World War II; Victor Brown, with whom I shared a pleasant suite that year at Louisville and who, after a year at the Yale Divinity School, held a number of important positions in Northern churches and colleges; and Douglas McArn, for many years pastor of the Presbyterian Church in Camden, S.C. These in particular were both then as well as in later years especially good friends of mine. Bill Elliott, also a member of our Seminary class but not a Davidson graduate, was another friend who served as pastor of several important Southern churches and in time also became the Moderator of the General Assembly of the Southern Presbyterian Church.

However, I cannot now recall that these relationships nor any of the seminary courses that I took had a significant influence upon my own thinking in general or upon my religious outlook in particular. As at Davidson it was easy to achieve excellent grades simply by mastering the basic information in the particular courses. Little else was expected, and I must confess that I had no inclination to raise questions that might indicate a serious disagreement with the conservative theological point of view then accepted by the Seminary faculty as well as by the students.

In the reading I did that year at Louisville I can recall only one book that had some positive influence upon my religious outlook. This book, *The Christ of the Indian Road* by E. Stanley Jones, was suggested simply as an additional reading in our course in Missions. I am certain that I would not now find it especially original or stimulating. However, it then suggested an approach to the life and meaning of Christ much broader and less provincial than the more conservative and orthodox point of view that I had earlier accepted. This insight I found quite appealing.

The Rhodes Scholarship. Without question the most significant event that occurred during the year at Louisville was my selection by the South Carolina Committee as a Rhodes Scholar from my native state. The interviews for that appointment were held at the University of South Carolina in Columbia, early in December, 1925.

Actually I had applied for this scholarship in 1922 during my senior year at Davidson. But my performance before the Committee of Selection was so poor that the idea of reapplying had not occurred to me until Judge Lyles Glenn of Chester late in the summer of 1925 suggested that I apply once more. Glenn was a former Rhodes Scholar, at that time the only person from Chester ever to have won this scholarship. He was also in 1925 a member of the South Carolina Committee of Selection.

Fortunately I was still eligible for the appointment.* After returning from New York that summer I therefore got the necessary application form, together with the required information and letters of recommendations, in the hands of Irvine Belser, secretary of the South Carolina Committee of Selection, an influential lawyer in Columbia, S.C.

It is, of course, impossible to tell what subtle influences shape the final decision of the Selection Committees for the Rhodes Scholarships. When I later served on several such committees, both at the state and district level, I still could never be quite sure what actually determined our decisions, even though we based these decisions on quite specific qualifications outlined in the 1899 will of Cecil Rhodes in which the scholarships were established. In view of my later experience, however, I am sure that the candidate's personal interview with the Committee is usually the deciding factor in choices between several equally well qualified candidates.

In that interview I had no difficulty. The fact that I had taken both Latin and Greek in college and had taught Greek for two years

*An American student, to be eligible for the Rhodes Scholarship, must be over nineteen and under twenty-five when he matriculates at Oxford. I was twenty-three at the time I reapplied.

at McCallie was definitely in my favor, as I planned to read Theology at Oxford, a school in which the use of both Latin and Greek was required. Selection Committees are also not happy with candidates who are unsure about what they plan to do in later life. Fortunately at the time I had no uncertainty on this point.

My sense of ease in the interview, however, was perhaps the most important single factor in favorably influencing the Committee, and this was the result of a fortunate misunderstanding on my part. When I had applied originally for a Rhodes Scholarship in 1922, the candidates were first asked to write a brief essay after which the ablest members of the group were selected to meet the Committee for a second interview. With that experience in mind, I assumed in 1925 that our initial interview with the Committee would be used simply to weed out the less able candidates. I also assumed that I would be among the abler candidates selected to return for a second interview, and so felt no sense of pressure or anxiety during the "initial" interview. Being completely at ease, I handled the interview almost as a pleasant discussion among a group of friends and genuinely enjoyed it.

Imagine my surprise when about noon, after all the candidates had been interviewed (there were about a dozen), the secretary of the Committee announced that we could all leave. The successful candidate, he said, would be notified that afternoon. About four-thirty I was informed by Irvin Belser that I had been selected as the 1926 South Carolina Rhodes Scholar. Belser then invited me to have dinner with him that evening to complete the necessary application forms for admission to Oxford.

One other detail of some interest in this situation was the letter of recommendation written for me by Professor "Tommy" Lingle, chairman of the French Department at Davidson and among the ablest though hardly the best-liked members of the Davidson faculty. As I learned later from Professor Lingle, he wrote a strong letter to the Selection Committee in my behalf saying that only infrequently did Davidson have so outstanding a candidate for the Rhodes Scholarship and that, if such a candidate were not selected, it would be most discouraging for the college. In his mind at least this letter was among the deciding factors in my selection by the South Carolina Committee. Professor Lingle also told me that he had written a similar letter several years earlier to the North Carolina Committee of Selection in behalf of McDowell Richards when Richards applied for a Rhodes Scholarship in North Carolina. Richards also was selected by that committee. This was a device that he was careful not to use too often, however, Professor Lingle assured me.

IV. THE OXFORD YEARS

(1926-1928)

There were thirty-two American Rhodes Scholars in our 1926 group, and a similar number appointed from countries in the British Commonwealth—primarily Canada, Australia, New Zealand and South Africa. Of the Americans, four or five were genuinely outstanding, three or four in my opinion, at least, should never have been selected as Rhodes Scholars, and the remaining twenty or so were quite comparable in intellectual competence and other personal qualities with the American Rhodes Scholars as a whole of that period.

We Americans met in New York in late September for a farewell dinner, hosted by Frank Aydelotte, at that time President of Swarthmore College and American Secretary of the Rhodes Scholarships. Happily my aunt, in Bronxville, with whom I had spent the summer of 1925, was able to accompany me on that occasion. The next day our group then sailed for England and Oxford on the Cunard ship *Carmenia*.

Oxford University. The two great English universities, Oxford and Cambridge, differ not only in spirit but also in basic structure from both the American university and the continental universities in Germany and France. Oxford University, for example, is composed of a number of largely independent colleges. In my day there were, I believe, some twenty-two colleges for men and four colleges for women in the University, all relatively small. While some of these colleges were known especially for achievement in a particular field, undergraduates in all twenty-six colleges could elect a program of study in almost any field they chose. It was much as if some twenty-six small liberal arts colleges had combined to form the University.

There have been many changes at Oxford since then, but at that time there was no such thing in Oxford University as a College of Liberal Arts, or a College of Education, or a Graduate School. This organization reflects an essential American concept of the university structure. Nor was there coeducation in Oxford of the kind long known in American universities and more recently introduced, as a matter of fact, in almost all the Oxford colleges. In 1926 students from the women's colleges did, of course, attend university lectures just as students from the men's colleges did, but that was the extent of the anticipated relationships between men and women students.

As a matter of fact, there is now and was then in Oxford University a structure known as the Divinity School, completed in 1480

with a gift made by Humphrey, Duke of Gloucester. The Divinity School, an imposing building, is one frequently pointed out to tourists, but it has no faculty and no students nor does it award any degrees. The building is used largely for academic and religious ceremonies of various kinds,* and so its name can easily be misleading for Americans.

There were also three or four theological schools in Oxford at the time, established and maintained by the various Catholic Orders and by Protestant denominations. Mansfield, a Congregational, and Manchester, a Unitarian college, were perhaps the best known to the American Rhodes Scholars. It was quite possible to attend lectures at the colleges, if one wished to do so, and I did attend a number by C. H. Dodd, a distinguished N. T. scholar on the Mansfield College faculty. These theological colleges, however, were not then a part of Oxford University. In recent years there have also been some basic changes in the status of the theological colleges at Oxford, developments not relevant to this narrative.

Christ Church. In the early twenties most American candidates for a Rhodes Scholarship knew very little about the various Oxford colleges. The Committee of Selection usually assisted the successful candidate in choosing the colleges to which he would apply for admission. The Secretary of the South Carolina Committee, Irvine Belser, when at Oxford had been at Christ Church, where his academic record was excellent—a “first” in Law. He suggested that I place this college first on my list, mentioning to me several of the features that distinguished the college and saying that he would add his own personal note to the Dean of Christ Church, supporting my application. Under the circumstances I naturally followed his advice. I also knew that McDowell Richards, my immediate predecessor as a Rhodes Scholar from Davidson, had been at Christ Church. I was much pleased, of course, to hear in due time that I had been accepted by this college.

Christ Church is not one of the older Oxford colleges, but it easily ranks among the most impressive. It was in 1926, and is still probably today, the largest and the richest of the Oxford colleges. When founded in 1525 by Cardinal Wolsey, then at the height of his power and influence, the new college was called Cardinal College and Wolsey's original plans for it were quite magnificent. Unfortunately, however, before much progress on the college had been made, Wolsey fell from favor with Henry VIII. Shortly thereafter, the King appropriated the unfinished college along with Wolsey's other possessions and characteristically renamed it Henry VIII's College.

*In 1655, for example, the British House of Commons was driven from London by a plague, and met for a time in the Oxford Divinity School.

Some ten years later the chapel of the college became the Cathedral of the newly created See of Oxford; the head of the college became the Dean of the Cathedral and the college itself acquired its permanent name, Christ Church. Because of these unusual circumstances in its origin, it is the only Oxford college in whose official title the word college does not appear. To the undergraduates enrolled therein, the college is known simply as "The House," a circumstance derived from the final name given to the college by Henry VIII: "The House of Christ's Cathedral in Oxford."

The architectural features of Christ Church are among the most impressive and interesting to be found in Oxford, even though not quite what Cardinal Wolsey had originally envisioned. The great tower over the entrance gate, known as "Tom Tower" and completed by Sir Christopher Wren, is one of the landmarks of the University. The large quadrangle which one enters initially is the most spacious in Oxford, about 275 ft. square. The Christ Church dining hall, the one building completed by Wolsey, is considered the most impressive of all medieval halls in England with the exception of that at Westminster. Along the walls of the dining hall hang portraits of distinguished members of the college, among them such men as John Locke, William Gladstone, William Penn, John Wesley, and C. R. Dodgson ("Lewis Carroll" of Alice in Wonderland fame). Indeed Christ Church is *the* college through which all tourists visiting Oxford are shown.

A recent comment by the British poet, John Betjeman, who became Poet Laureate of England some ten years ago (1972), provides a somewhat different but, I think, accurate picture of Christ Church in my day. (Betjeman was an undergraduate at Oxford during my years there). He writes: "the best college in my time—it probably still is—was Christ Church, known as 'the House.' There, blue blood prevailed; it was the Mecca of the socially ambitious." "There was always an atmosphere of leisure surrounding Christ Church undergraduates. They gave the impression that they were just dropping in at Oxford on their way to a seat in the House of Lords."*

Betjeman is, of course, speaking of the English undergraduates at Christ Church, not the American Rhodes Scholars. The only representative of the nobility that I knew while there was the future king of Siam. The reputation of the college, however, despite its ecclesiastical connections, was essentially that described by Betjeman.

Life in an Oxford College. To an undergraduate in an Ameri-

*In *My Oxford, My Cambridge*, pp. 67, 68 (Taplinger Publishing Co., New York 1979). A not too dissimilar picture of Christ Church at about that time is also to be found in *Brideshead Revisited* by Evelyn Waugh (in both the novel and the 1982 TV series).

can university, life at Oxford in the mid-20's would certainly have seemed quite luxurious. In American university dormitories, as a rule, two undergraduates shared a room. At Christ Church each undergraduate had a suite of at least two and occasionally three rooms. The two large windows of my living room at Christ Church looked out on the dean's rose garden. At Oxford the college suites were arranged on separate staircases, or stairwells, with only two or three on each floor. There were no long, noisy corridors inhabited by some twenty or more uninhibited undergraduates.* Instead each man in his own rooms had the privacy that befitted a gentleman. For at that time all students at Oxford were thought of as young gentlemen in a society where the distinction between classes was still important and clearly recognized.

Moreover, assigned to each stairwell was a professional servant, a man in my case of about fifty, whose job it was to care for the needs of the ten or twelve young gentlemen on his stairwell. He built and lit the fire in your living room (there was, of course, no central heat); then waked you each morning at whatever time you desired. He also brought you a pitcher of warm water for bathing and shaving, and served your breakfast, ordered the night before. If you had invited friends in for breakfast, he saw that proper arrangements were made for that occasion.

Actually breakfast was understandably not so popular a time for entertaining as was lunch or tea. Both these meals were served in your rooms when ordered, as part of the duties assigned to your "scout," the name for some reason given these college servants. Lunch was a somewhat more formal occasion, and most undergraduates ate lunch in their rooms only infrequently. But everyone had tea, after an hour or two of outdoor exercise, either served in his room or enjoyed with friends. Afternoon tea indeed was as essential a part of daily life in England as was breakfast or dinner. I acquired the habit with no difficulty and soon each afternoon was drinking ten or twelve cups of tea, made before an open fire and accompanied by crumpets or shortbread. Dinner was then served fairly late in the college dining hall.

Each Oxford college has a dining hall that is attractive, and usually quite impressive. In Christ Church the Great Hall, the one building completed by Wolsey before his fall from royal favor, is easily the most imposing in Oxford. Here all undergraduates in the College are expected to have dinner each evening.

An important difference between the English and American ed-

*In more recent years Harvard and Yale of course, have restructured the living arrangements for their undergraduates, replacing dormitories with "colleges." This does provide for undergraduates at these two universities some, but by no means all the values of the Oxford collegiate structure.

ucational philosophy is to be seen in this regulation. In an American college, credit for a semester's work is usually determined by the number of courses successfully completed. At Oxford it is the number of meals eaten in the college dining hall and the number of nights spent in one's college rooms that establishes "credit" for the term. At least six terms, or two years, residence is required for an Oxford degree, and that requirement can only be met in the above fashion. If an undergraduate fails to eat the required number of meals in hall, or to sleep in his room the required number of nights, he simply fails to achieve credit for that term toward the six required before he is eligible to receive a degree.* The English point of view expressed here is quite significant: one important dimension of a university education is simply the time spent in stimulating association with a group of able and congenial companions. Without this experience, purely intellectual achievement is not sufficient to justify a university degree.

One other Oxford regulation of this same kind American Rhodes Scholars find not only surprising but frequently a bit irritating. All Oxford colleges are enclosed by high walls, and after 9:00 p.m. entrance or exit is only through the main gate. After nine moreover, no undergraduate can leave his college. If he plans to go out at night, he simply must leave before that time. And after midnight, no undergraduate is allowed to enter the college. Between nine and twelve, there is a graduated fine for his admittance, but if an undergraduate does not return to his college by midnight, he is in serious trouble.** To this particular regulation an American has some difficulty in making the needed adjustment.

It would be a mistake, of course to leave the impression that intellectual achievement is not the most important aspect of an Oxford education. It is simply not the only essential aspect. To assist his intellectual development the young gentleman at Oxford is assigned a private tutor, as has long been the custom for all young English gentlemen. Of this intellectual component of education at Oxford some description is now in order.

The Oxford Honour Schools. The best academic programs at Oxford are known as Honour Schools. Undergraduates "read" for honours in one of these programs. Among the more popular with Americans in my day were the Honour Schools of English Language and Literature, of History, of Philosophy, Politics and Economics

*Each "scout" provided an official report concerning the night's action of the ten or twelve young men whose needs he cared for.

**In most Oxford colleges there were rooms on the ground floor with an available window through which the undergraduate who occupied the rooms could allow his contemporaries to enter after midnight. As far as I was aware, this method of circumventing the college regulations was more frequently employed by English undergraduates than by American Rhodes Scholars.

and of Jurisprudence. The most difficult of the schools is that in classics, known to the Oxford undergraduates as "Greats."

The classics, or "Greats," was avoided by all but the most ambitious or misguided American Rhodes Scholars. This school covers classical literature, history and philosophy, and is done entirely in the classic languages, Greek and Latin. The English undergraduates who read "Greats" come to Oxford from Public Schools like Eton or Harrow already well prepared to read and write in both these languages with a facility matched only infrequently even by American Rhodes Scholars who have majored in classics in our best American universities.

The Oxford Honour Schools are actually undergraduate programs, and successful completion of any such school leads only to the B.A. degree. The level of scholarly work in the Oxford programs, however, is much nearer that required in an American M.A. program than that in our undergraduate degrees, and American Rhodes Scholars are usually advised to enroll in an Honour School. There are programs of study available at Oxford which lead to advanced or post-graduate degrees and American Rhodes Scholars do enroll in these programs.* In such advanced programs, however, the student is expected to do almost completely independent work. He may consult his advisor occasionally, but he misses the tutorial instruction that is recognized as the more characteristic and valuable aspect of an Oxford education.

As a Christ Church undergraduate I enrolled in the Honour School of Theology, a school not chosen by many Rhodes Scholars but clearly the area in which I was most interested and for which I was best prepared. What we as Americans would call a member of the Christ Church faculty was assigned as my tutor. In weekly meetings with him I gradually learned what makes the intellectual component of undergraduate education at Oxford quite different from that in the typical American university.

It became clear at once that as an undergraduate at Oxford I had almost complete responsibility for my academic achievement. There were no required courses to register for, no textbooks to provide predigested information, no classes to attend, and no scheduled exams to determine what academic progress had been made. My only prescribed academic responsibility during the six terms devoted to study for the B.A. degree was to meet with my tutor, Mr.

*The more popular programs were the B. Litt. (Bachelor of Literature), the B. Sc. (Bachelor of Science), and the B.C.L. (Bachelor of Common Law). There is also the D. Phil. (Doctor of Philosophy) program, organized in 1918, so I am told, largely to satisfy the need felt by American students for such a degree. The Oxford M.A. is not an advanced degree in our sense of the word. It represents only an advance in standing in the Oxford academic community, and is conferred upon the holder of an Oxford B.A. degree who pays the necessary fees for five years to "keep his name upon the books of his college." No further study or examinations are required.

Rawlinson, each week. At these meetings I was assigned a topic by Mr. Rawlinson on which to write an essay of moderate length. This was then read by me at the next week's tutorial and criticized by Mr. Rawlinson, both as to content and expression. Being familiar with the major areas included in the School of Theology, he had me cover these areas in my essays. Also each term he suggested two or three lectures, given by various Oxford University professors, that I might find helpful.

Attendance at these lectures was entirely voluntary. No record was kept of lectures I attended. If the lectures proved stimulating and informative, I attended. If, after a lecture or two, they did not seem useful, I simply ceased to attend. Since the English scholars were notoriously poor lecturers, and in most cases were simply reading from the manuscript of a book soon to appear, the lectures at Oxford did not prove especially helpful or stimulating. As a rule, I attended only one series of lectures each term, choosing the one that seemed best suited for my purpose or needs at the time. The rest of my time was spent in the Radcliffe Camera, undergraduate reading room of the Bodlean Library, or at work in my rooms on the essay I wrote each week.

The Honour School of Theology. There were in this School three major areas for which I was responsible. The most important perhaps involved an accurate knowledge of the best Biblical scholarship of that day. Both the Old and the New Testaments were included as well as familiarity with certain specified N.T. books in Greek or O.T. books in Hebrew. There was, of course no question for me concerning this choice. I do not now recall which N.T. books were designated that year, but fortunately my knowledge of the books in English was good enough to make up for my deficiencies in Greek.

The historical or "critical" study of the Old Testament proved especially interesting. In view of the courses in Bible that I had, both at Davidson and at Louisville Seminary, I should have been somewhat familiar with this material. Actually it was a field in which, except for the factual material in the Old Testament itself, I was almost completely ignorant. At Oxford the books of the O.T. were examined in the light of the historical situation in their own day and the development of religious thought reflected therein, as well as in the light of knowledge provided by recent archeology. When studied in this fashion, the Old Testament gained immensely in meaning and appeal.

Every serious student of the Bible faces such questions as the composition of the Pentateuch, the gradual development of the Hebrew idea of God, the explanation of the two quite different ac-

counts of the creation of man in the book of Genesis, or the two quite different points of views found in the book of Isaiah. The thoughtful examination of questions like these, in the light of the evidence to be found in the Old Testament itself, created for me a new interest and insight concerning the nature of the Bible.

Unfortunately historical and scholarly study of this kind was initially referred to as the "higher criticism," and was denounced by those whom its results disturbed. Today, however, there is no serious study of the Old Testament uninfluenced by the historical insights this has made possible. A thorough understanding of such Biblical scholarship, both of the Old and the New Testament, was required in the Honour School of Theology. It was an understanding not based upon second-hand summaries but to be gained by reading first-hand the works of the ablest scholars in the field, both English and German. This enabled me to feel for the first time that I possessed a sound and meaningful grasp of the nature and content of the Bible. It became no longer largely a book from which one selected a verse or two at random to meet some spiritual need.

The work in philosophy of religion, another of the major areas included in the Honour School of Theology, was equally appealing. This area, in fact proved to be not only of greatest interest but, I feel, of most value to me. My competence and background here again were inexcusably inadequate. For the first time I began to read the works of the abler men in the field, both contemporary and classical, with interest and enjoyment.

My tutor, Mr. Rawlinson, was a New Testament scholar and his competence was weakest in the field of philosophy. As my work progressed, I came to regret this fact. Fortunately, however, an especially significant work in the philosophy of religion had just been published that year in Oxford (1926). This book by Canon B. H. Streeter, entitled simply *Reality*, was one that I found most stimulating. It is one of the four or five books that directly influenced my own thinking. Happily Canon Streeter, a tutor at Queens College, agreed to meet several times with a small group of Rhodes Scholars for informal discussions of the issues raised in his *Reality*.

These discussions with Canon Streeter were among the more meaningful in my study at Oxford. While there are many thoughtful and provocative passages in Streeter's *Reality*, one has remained in my mind over the more than fifty years since I first read the book: "The purpose of the Universe, if such there be," writes Streeter, "is either something more or something less than justice." The central emphasis of Christian faith is, of course, that this underlying purpose of the universe is something *more* than justice. But

such a conclusion, as Christianity rightly emphasizes, is a matter of faith. It can not be scientifically demonstrated.

Theology at Oxford is today and was in 1926, Anglican in its outlook and emphasis. My third major area in the Honour School of Theology covered the thought of the early church fathers: such men as Athanasius and Jerome as well as Augustine, Anselm, and Abelard. About this area I unfortunately knew practically nothing. Here again certain of the works of that period were to be read in the original Latin, but in this field I did not have sufficient knowledge of the English translations to provide much assistance to my limited mastery of Latin. This understandably was the area that I found the least appealing in the School of Theology, and my examination papers here, I am sure, were the least adequate of those required for the degree.

The Oxford Exams. In June, 1928, I took the examinations for the B. A. degree in the Honour School of Theology. In marked contrast to the prevalent American practice, this examination was composed and evaluated by a group of scholars with whom the student had little if any contact. It was, as suggested above, not an examination on any course or series of courses, but on the whole field of thought prescribed in the Honour School. The examination consists of five or six written "papers," covering the various areas included, and then a couple of weeks later, after these papers have been read by the examiners, an oral examination.

Also in contrast to the typical American procedure, the student's standing or "grade," on this comprehensive examination, is the "grade" for his two years' work at Oxford. Nothing else he has done in the two years is taken into consideration. It is on this one measure of achievement alone that his overall standing is based. Here he fails, passes, or is recognized as having superior competence. I have never seen or taken an examination in which the concern of the students involved as well as their natural anxiety was so clearly evident.

Successful achievement on the honours examination is evaluated in four categories: first class (degree with high honors); second class (degree with honor); third, or fourth class. Failure on the examination is described as having "ploughed." To have gained first-class honours, or a "first," in an Oxford Honour School is recognized as an outstanding achievement; more so, as a matter of fact, than success in athletic competition, although to compete on the Oxford varsity team against Cambridge in either rowing or football (rugby) is regarded as no small honor.

The achievement of "firsts" by American Rhodes Scholars has

understandably been quite limited. Only two members in our class of 1926 received "firsts" at Oxford; one, Ted Hume, was a graduate of Yale; the other, Edward Lowry, of Harvard. By far the largest number of "firsts" given to Rhodes Scholars in my day were in Jurisprudence, the Honour School in which Americans seemed able to compete on favorable terms with their English contemporaries at Oxford. A second class was the usual achievement of the better qualified American Rhodes Scholars. There also have been a number who received third or fourth class standing, and a few who "ploughed." I received a "second" in Theology, about right, I felt, for the level of my work in that field. I have heard, as a matter of fact, that the late Dean Willard Sperry of the Harvard Divinity School (Michigan and Queens, 1904) is the only American to have gotten a "first" in Theology at Oxford.

Of the approximately twenty Davidson College graduates who have been selected as Rhodes Scholars, the majority have gotten "seconds" (second class honours) in their Oxford Schools. As far as I can judge, graduates of the Davidson I knew were simply not adequately prepared to gain "firsts" in an Oxford Honour School. McDowell Richards (North Carolina and Christ Church, 1923) who immediately preceded me as a Rhodes Scholar from Davidson, was later President of Columbia Theological Seminary as well as President of the Davidson Board of Trustees. Dean Rusk (North Carolina and St. Johns, 1931), the next Davidson graduate selected as a Rhodes Scholar after my appointment and certainly the most distinguished Davidson Rhodes Scholar, was later President of the Rockefeller Foundation as well as U.S. Secretary of State. They were without question as well qualified as any Davidson graduates of that day. Yet Richards, Rusk, and I all received "seconds" in our Oxford Honour Schools.

There is, in fact, good reason to feel that the more recent Davidson graduates are better prepared than we were for success in academic work at Oxford. Three of these: Joseph Murray (Virginia and Merton, 1951), William Clark (North Carolina and Magdalen, 1966) and Daniel Clodfelter (North Carolina and Corpus-Christi, 1972), have gotten "firsts" in their Oxford Schools—the only Davidson men to achieve this honor.

Values in the Oxford Experience. For me the years at Oxford provided the first sustained intellectual stimulation and independent scholarly activity in my academic experience. Indeed most Americans in my day, I think, found in their work at Oxford an intellectual dimension superior not only to that in undergraduate education in this country but in many graduate schools as well. The tutorial system at Oxford certainly provided a much closer and

more personal relationship with a scholar of some distinction than is possible for undergraduates, and frequently for the graduate students also, in American universities. In my own case, and for most of my contemporaries, the Oxford tutorials were by far the most intellectually stimulating experience we had as college students.

Of a lasting value also was the fact that in these tutorials one learned to write, and to write with some clarity and direction. As well put some 2000 years ago by the Stoic philosopher Epictetus, and emphasized more recently by the American philosopher John Dewey, one learns to write by writing. The weekly essays are the heart of an Oxford education. They are never "graded" by one's tutor, as might well have been the case in America, but are read aloud to him. His comments and questions indicate quite clearly how competently a particular subject has been handled as well as where improvement in expression or factual information is needed. Certainly very few intelligent students can fail to benefit appreciably from two years of such experience in writing.

One of the serious weaknesses in undergraduate education in American colleges and universities, of course, is the very limited amount of writing that is required, as well also as the limited assistance that students are given in improving the quality of the written work that is done. A letter grade of "B" or "C", with a few red marks to indicate obvious errors, is about all that is or can be done by an American college English instructor. As a rule he has too many students in a class to enable him to handle adequately the limited written assignments he may include in the course. In other than English composition courses the instructor only very infrequently recognizes how much a student's academic achievement is reflected in his ability to write clearly and effectively. While a term paper is frequently assigned in courses outside the English department, it is then simply graded and returned to the student with some comment by the professor on its content. I have never known of a situation where the student was required to rewrite a term paper because of the poor quality of his expression.

Efforts have been made from time to time, of course, to remedy this inadequacy in our undergraduate education in America, and in many cases such efforts were inspired by former Rhodes Scholars. One of the best known perhaps is that at Swarthmore College, undertaken along with other reforms by Frank Aydelotte (Indiana and Brasenose, 1905) when he was president of the college. Without any question Robert, my oldest son, benefitted greatly from the amount of writing included in his courses when he was a student at Swarthmore. Anything adequate in this area is considered much too expensive, however, for the typical American college or univer-

sity, as well perhaps as much too demanding for the typical American college professor.

Vacations at Oxford. No discussion of the lasting values of a Rhodes Scholarship to an American can omit some comment on the Oxford vacations. There is a marked difference between the typical American and the Oxford point of view regarding vacations during the academic year. At Oxford there are three eight-week terms and two six-week vacations, one at Christmas and one at Easter, as well as a summer vacation of sixteen weeks. Thus, twenty-four weeks each year are spent by undergraduates at Oxford and twenty-eight weeks are spent in vacation.

To the newly arrived American Rhodes Scholar this at first appears to be an especially appealing arrangement. It turns out, however, that the English student devotes a large part of the term at Oxford to what we would describe as "college life," becoming involved in the activities and associations that are to him especially appealing. Then during the vacation, which he usually spends at home, he is free to undertake an uninterrupted period of reading designed to master the material basic to his academic program at Oxford. It takes an American at least one or two vacations before he realizes that vacations must be used in part at least for serious reading if he hopes to prepare adequately for the Honour School in which he is enrolled. Nevertheless the Oxford vacations do provide for the American Rhodes Scholar an added and very worthwhile dimension of his scholarship, enabling him not only to travel extensively but also to become much more intimately acquainted with life in Europe. My own experience was, I believe, quite typical.

The first vacation, at Christmas, 1926, was spent on the French Riviera with E. E. Beaty, a Tennessee Rhodes Scholar. After a short stay in Paris, devoted largely to visiting the customary tourist spots in that city, Beaty and I located a very pleasant and not too expensive pension in Nice where we lived for a month. I did take along a suitcase full of books, and devoted most mornings during the month at Nice to reading required for the School of Theology, but there was still ample time for sightseeing. This included a trip to Monte Carlo where we visited the palace of the Prince as well as the famous gambling casino. As far as I can recall, however, we made no effort while there to increase our skill in that art. The month in Nice also offered an excellent opportunity, of course, to enhance my limited knowledge of French. Unfortunately I made no effort to do so, not looking ahead thoughtfully enough to realize how important this might later prove to be.

The second vacation, at Easter 1927, I spent in Edinburgh, Scotland. There I visited Bob McLeod, a good friend at Davidson and

at Louisville Seminary, and his recently acquired and attractive wife, Ruth. Bob had enrolled that year for graduate study in the theological college of the University of Edinburgh. This college was especially popular with young Southern Presbyterian ministers who were interested in further graduate study or, in some cases perhaps only in the prestige that a year at Edinburgh University later provided them. As far as I can recall, neither Bob nor I did any serious academic work during that vacation.

It was a most enjoyable experience in any case, and enabled me not only to become well acquainted with Edinburgh itself but with Edinburgh University as well. I even talked with one of the divinity school professors there about the possibility of spending a year at Edinburgh after completing my work at Oxford. His reply was quite interesting: There was no reason to think that Edinburgh could teach me anything that I had not already learned at Oxford.

During that vacation I also attended a "house party" at Inverclyde House near Glasgow, sponsored by a group at Oxford associated with the religious movement started among university students by Frank Buchman. I had been favorably impressed that fall at Oxford by a group of young men in this movement who had come over from Princeton, and I did want a more adequate understanding of their religious position. The movement, then influential on several university campuses, was known initially as the Buchman groups, then the Oxford groups, and later in the 1930's as Moral Rearmament. In its emphasis upon personal religious commitment it resembled in many ways the more recent position of the "born again" Christians. While I found my association with this group in Oxford, and in Scotland that Christmas, worthwhile in many ways, I never became an active member either in Oxford or later at Yale where I also had some contact with their work.

The second Christmas vacation, in the winter of 1927-'28, was perhaps my most profitable in many respects. This vacation I spent in Hagen, an industrial city in West Germany, where I lived for a month with the family of a Lutheran minister as a paying guest. The financial crisis in Germany at that time made it necessary for most German families to supplement their incomes in this or any other way they could. However, the minister's wife, known then as Frau Pastor Kaiser, proved a most agreeable hostess. She made me feel quite at home, almost as a member of the family, and in no way as an intruder.

The typical German celebration of Christmas, different in many ways from ours in America, proved to be a most interesting experience for me. On Christmas eve a large and well-decorated Christmas tree was placed in the family living room, but neither

the Kaiser children nor I were allowed to see it. After a relatively light supper, we all lined up and singing carols marched from the kitchen to the living room where the father had already gone. When we reached the living room door, which was still closed, we first knocked and then were invited to enter. This we did, still singing.

Now for the first time we saw the Christmas tree, brightly lighted with many presents around it. Also on the table were several platters of Christmas candy and cookies. Having finished our singing, all the family were given presents and enjoyed the Christmas food, thus making the Christmas Eve celebration the high point of the family Christmas. Interestingly enough, there was no Santa Claus in this German Christmas to detract from its Christian significance.

The 1927 Easter vacation I spent in Italy and Germany with Furman McLarty, a North Carolina Rhodes Scholar. He and I went directly from Oxford to Rome where we visited all the well-known sights. Fortunately there were not in those days the excessive number of tourists that I later encountered when again in Rome during the summer of 1969. Then, when visiting St. Peters and the Vatican, it was barely possible to crowd one's way into the Sistine Chapel and hardly possible even to look up at Michelangelo's ceiling. It was pleasant to recall that in 1927 Furman and I spent a leisurely half hour in the Sistine Chapel with only a relatively few people around to distract our attention.

From Rome we went to Naples, had a look at the ruins at Pompeii and then spent several days in Florence. By this time I was well aware of my almost complete lack of familiarity with the great Italian painters of the Renaissance. The splendid art museums in Florence, the Uffizi Gallery and the Pitti Palace, provided an excellent opportunity to make a beginning at least in remedying this situation. The Cathedral in Florence, Giotto's Campanile, and the adjoining Baptistry with its magnificent bronze doors, also made a lasting impression upon us. Florence became for me, as for so many Americans, our favorite Italian city.

Leaving Florence we spent a day in Pisa to have a look at the Cathedral with its leaning bell tower, and then went on to Venice. Our several days there were equally pleasant and impressive, giving us an opportunity to spend some time on St. Mark's Square, to take a gondola ride or two on the Venetian canals, to visit the quite unusual Cathedral, the Basilica of St. Mark, and to see the Ducal Palace. Obviously as typical tourists, Furman and I had "done" Italy quite thoroughly in some three weeks, and in Venice we parted as travelling companions. I then went on to Munich where I spent another three weeks in a German pension recommended to me as

a favorite with American Rhodes Scholars. In addition to Munich's other tourist attractions, my stay there included several visits with congenial companions to the noted Hofbrauhaus.

On my way back to Oxford I stopped for several days in Geneva, Switzerland, being especially interested as a Presbyterian in John Calvin's activities there. Calvin's church is still shown to visitors; and one cannot but be impressed by the massive Reformation monument in Geneva honoring the four "Presbyterian" reformers: John Calvin, John Knox, Farel, and Theodore Beza.

Among other desirable outcomes, these four vacations during my two academic years at Oxford enabled me to feel somewhat at home in Europe and in Great Britain. This is, I believe, of great value to an American, especially to Americans likely otherwise to see the world largely in terms of their own American provincialism. It is true that Cecil Rhodes, in establishing his scholarships at Oxford for Americans, did not have quite this aim in view. On the other hand, it is not entirely unrelated, I feel, to what Rhodes hoped to accomplish.

There were, however, more direct efforts during my Oxford years to support Rhodes' dream of Anglo-American unity. The most interesting of these certainly was that undertaken by Lady Astor. Early in our first year at Oxford she arranged a reception for the new American Rhodes Scholars at which not only Stanley Baldwin, then England's prime minister, but also the Prince of Wales were to be present. Prior to meeting these distinguished British leaders, we were all invited to dinner in London with well known families. Together with three or four other new Rhodes Scholars, I had dinner with Lady Astor's sister.

For a young and totally unsophisticated South Carolinian, this was, of course, a memorable occasion. Hence I am a bit embarrassed to recount one amusing event. In the receiving line at the reception I was introduced to a not too impressive young man whose name I did not catch. Only some minutes later did I discover that the man with whom I had quite casually shaken hands was H.R.H. the Prince of Wales, later to be Edward VIII and the husband of Mrs. Simpson.

The strongest and the lasting influence of this sort upon all American Rhodes Scholars of my day, however, was without question that of Sir Francis Wylie and his wife. Known to us simply as Mr. Wylie, he was the Oxford Secretary to the Rhodes Trustees and, as such, was responsible in large degree for the welfare and the conduct of all Rhodes Scholars. The distinction with which he carried out these responsibilities led later to his being knighted.

In April 1953, some months after his death, *The American Oxonian* published four tributes to Sir Francis—one of which I wrote. What I said there well expresses my feeling about the Wylies: "It is difficult for those of us who were at Oxford in the nineteen-twenties to think of the Rhodes Scholarships except in terms of Sir Francis and Lady Wylie. They so completely typified the ideal of Cecil Rhodes upon which the scholarships are based that any other symbol seems inadequate. For most individuals—even most Rhodes Scholars—ideals that are abstract and impersonal fail to carry force or conviction. A personal exemplification is necessary to give the ideal life and power. That is exactly what Sir Francis and Lady Wylie did."*

Another important aspect of the Oxford years, of course, about which much more could be said, was my association with other American Rhodes Scholars, many of whom later came to hold places of distinction in the United States. Close friends of mine at Oxford included William Vaughn, Vanderbilt and Christ Church, later President of the Eastman Kodak Company, with whom I played tennis on the Christ Church college team; Gordon Chalmers, Brown University and Wadham, later president of Kenyon College, with whom I frequently had lunch; and Ted Hume, Yale and New College, probably the ablest man in our 1926 group. After we completed our work at Oxford, I was able to keep in touch with all three men from time to time, and still see Bill Vaughn occasionally some fifty years later. Hume was killed on his way to Geneva, Switzerland, in 1943, however, where he was to take a major position with the World Council of Churches.

Marriage - July 13, 1928. During the years at Oxford, my relationship with Eva Carlton, an attractive young lady whom I met while an instructor at McCallie in Chattanooga, had gradually become more serious. It occurred to me that a marriage before I left England might well prove desirable for us both, as the years abroad had made possible for me many meaningful experiences in which she had not shared. I therefore wrote to Eva proposing such an arrangement and, after some initial hesitation, she agreed to the idea. Fortunately, Miss Duffy and Miss Jarnigan, the two head mistresses of the girls' preparatory school Eva had attended in Chattanooga, planned to be in Oxford that summer. They were quite happy not only to participate in the wedding but to assume some general responsibility for its planning.

I arranged with Mr. Lusk, the chaplain for Presbyterian students at Oxford, to perform the wedding ceremony for us. His wife kindly invited Eva to stay with them for the three days of residence in England required before the ceremony could take place.

**Loc. cit.*, p. 69.

Bill Vaughn agreed to act as my best man, and Miss Duffy and Miss Jarnigan offered to host a reception for the wedding party. Eva came over on the *Leviathan*, reaching Plymouth on July 10. On July 13 we were married in a simple ceremony at St. Columba's Presbyterian Chapel in Oxford. Both Mr. Rawlinson, my Oxford tutor, and his wife and Mr. Wylie with his wife were present as were several Rhodes Scholars still in Oxford at that time.

After a reception at the Lusk's home, Mr. Lusk drove us to Wallingford, a pleasant spot near Oxford on the Thames, for a brief honeymoon. A week later we returned to Oxford for the oral part of my final examination; the written exam having been completed several days before our wedding. These orals are public and I invited Eva to attend, but that did not appeal to her. Since I handled my oral examination very poorly, I was glad she had decided against being there.

Oxford degrees are conferred upon the successful candidates not long after the final exams are taken. When Mrs. Wylie invited Eva to attend that ceremony with her, Eva was happy to do so. The occasion, however, was not at all like an American college commencement. Candidates were advised "to appear in black coats, black boots, and white ties" as well as in cap and gown. There was no commencement address and most of the ceremony was in Latin, so not too meaningful. At one point the University censors walked up and down the aisles asking (in Latin) if Oxford tradesmen had unpaid bills due by any of the candidates for degrees. Presumably any such individual would not have been awarded degrees until these accounts were settled. Happily no one in our group was found to be in this unpleasant situation. Undoubtedly in earlier centuries, however, this part of the graduation exercises had proved most important for the tradesmen in Oxford. Also, no diploma, or other written certification of the degree, was given the graduates. Their names with the appropriate degrees were listed in the Oxford University Gazette a week or ten days later. Nothing else was felt to be necessary.

I now have letters from the Steward of Christ Church, one certifying that I was admitted to the Oxford University Bachelor of Arts degree on July 21st, 1928, as published in the *Gazette* of August 1st, 1928; the other certifying that I was admitted to the Master of Arts degree (*in absentia*) on October 12th, 1933, "*vide Oxford University Gazette*, 18th October, 1933." These letters constitute the only written evidence that I possess of having obtained these two Oxford degrees.

V. YALE UNIVERSITY

(1929-1930)

In the fall of 1929 I entered the Graduate School of Yale University to complete work for the Ph.D. degree in the field of philosophy and religion. The year at Yale without question proved to be the most stimulating and fruitful in my educational experience. By then I was at last prepared to do academic work of superior quality, and Yale afforded both the opportunity and the stimulus needed for such work.

In choosing the university in which to continue graduate work, I had ruled out both Harvard and Princeton with little difficulty. In somewhat oversimplified terms, at Harvard one found too much doctrinaire scholarship and too little genuine religion; at Princeton, on the other hand, there was perhaps too much conservative religion and, I felt, not enough significant scholarship. Hence my choice in the end was between Yale on the one hand, and a combined program offered by Columbia University and Union Theological Seminary in New York, on the other. While there were other factors involved, a recent book by Professor Douglas C. Macintosh, *The Reasonableness of Christianity* (1928) provided one of the most important influences in favor of Yale.

In itself this is certainly not one of the great books on religion nor is it especially striking in the presentation of its ideas. But the general point of view developed throughout the book, and especially its more specific interpretation of Christianity, appealed to me greatly at that time (1929). I looked forward to the opportunity to work more closely with Professor Macintosh at Yale, and was not disappointed.

A Preface to Morals. During the summer of 1929, while preparing for the year at Yale, I was fortunate enough to happen upon another of the four or five books that have had most influence upon my own personal philosophy. The first of these, as mentioned above, was *Reality* by Canon B. H. Streeter which I read initially at Oxford in 1926. The second, read during the summer of 1929 in Chester, was *A Preface to Morals* by Walter Lippmann, a book just published in May of that year. Lippmann, of course, was by profession a journalist, perhaps the ablest and most influential in America during the middle decades of this century. His column of thoughtful comment upon current political and economic events appeared in the best newspapers in the country, and he was the author of some twenty-five books dealing with political and social issues.

Lippmann's *Preface to Morals* is unique among his books. In it he undertakes to formulate his own philosophy and in doing so

arrives at a striking contemporary expression of the rationalism of the Stoics and Spinoza. Two statements in this volume I found especially appealing. "The mature man," Lippmann writes, "has what he wants because he has learned to want what he can have." This essentially Stoic point of view provides an interesting development of the position of St. Paul, which had such appeal for my mother: "I have learned in whatsoever state I find myself, therewith to be content."

Then, in the concluding section of *A Preface to Morals*, Lippmann commits himself unreservedly to the rationalism of Spinoza: "That aspect of life that implicates the soul is the understanding of life, and to the understanding defeat is no less interesting than victory." In both these statements, as well as in the fuller development of his philosophy throughout the book, I found a *Preface to Morals* one of the rare volumes that somehow seem to speak directly to one's own thought and feelings.*

Douglas G. Macintosh. When I entered Yale in 1929 a number of able and stimulating men were there in the field of philosophy and religion. Several of these made a lasting impression upon me. A survey course in philosophy, taught by Robert L. Calhoun, was one of the favorites with graduate students who wanted a brief but thoughtful overview of the history of philosophy. It was a course I thoroughly enjoyed. Dean Luther Weigle's psychology of religion, another popular course, provided helpful insight into the best thought in that field, even though Weigle as dean was at times too busy with administrative responsibilities to handle the course as well as he otherwise could have. Nevertheless work with these two men proved to be especially worthwhile during my year at Yale. But by far the most valuable and enjoyable work I did there was with Douglas C. Macintosh, professor of theology and philosophy of religion.

After taking several of his courses that fall and reading rather extensively in his published works, I came to know Professor Macintosh quite well. Without question he was the ablest and most stimulating teacher with whom I have ever worked. As a scholar his familiarity with the thought of the influential men in the history of philosophy and religion was most impressive. He was equally successful also in interpreting these insights to graduate students. Unfortunately, his courses were a bit over the head of most undergraduates in the Yale Divinity School. His own philosophical point of view, which he termed "religious realism," was developed in

*In the library of Yale University there is now (1980) a Lippmann Room that contains, in addition to the books Lippmann published, 288 articles by Lippmann, 72 articles about him, 10 volumes of his syndicated column "*Today and Tomorrow*," and 120 portraits, caricatures and cartoons. (Cf. *Walter Lippmann and His Times*, ed. by Marcus Childs and James Reston, 1959)

incisive logical fashion. Simply stated, religious realism maintains that in his religious experience man is as genuinely in touch with reality as he is in any other aspect of experience. During the year at Yale this was a position that I naturally found appealing.

In a seminar with Professor Macintosh near the end of the year, I read a paper which I called "Empirical Theism." In it I supported a point of view similar to the religious realism of Professor Macintosh and to that of Henry N. Wieman, professor of the philosophy of religion at the University of Chicago, whose philosophical position was broadly in agreement with Macintosh's. Somewhat to my surprise, Professor Macintosh said he would like to see me a moment after class; then asked if I would like to publish the paper. Naturally, I was pleased, if also a bit unprepared for this suggestion. As it happened, *The Crozer Quarterly*, a Baptist theological journal, had several times asked Dr. Macintosh to do an article for them. Not finding time, or perhaps the desire, to do so, he said he would like to recommend that they publish my paper instead, which they did in the October 1930 issue.

The following year, Dr. Macintosh himself edited a rather impressive volume entitled *Religious Realism* in which he brought together some fifteen essays dealing with that position by men well known in the field of philosophy and religion. Not long after the book appeared, he told me that he had seriously considered asking me to enlarge my essay on "Empirical Theism" for inclusion in this volume. He finally decided, however, since I had not as yet completed work for the doctorate, that it would be better not to do so. I completely agreed with his judgment in the matter, but was nevertheless quite flattered to think that the inclusion of my essay had been considered.

Professor Macintosh's influence as a teacher was strengthened by the fact that he took a genuine personal interest in his abler students, somewhat unusual, I felt, in such an institution as Yale.* He made no effort, however, to force his students, either overtly or covertly, to accept his own position. His only concern was to develop as fully as possible the student's own insight and understanding.

As a result, while a number of his former students achieved places of influence in American religious circles, he developed no "school" of disciples. Most of his better known students, men like Reinhold and Richard Niebuhr, F. S. C. Northrup and Bob Calhoun, later defended positions quite different from that held by

*Cf. Reinhold Niebuhr's comment: "Professor Macintosh . . . opened the whole world of philosophical and theological learning for me, lent books to me out of his own library, and by his personal interest inspired a raw and timid student who had made his first contact with a great university." (Reinhold Niebuhr: *His Religious, Social and Political Thought*. Macmillan, 1961, p. 4)

Professor Macintosh. This fact is well illustrated in a volume of essays they published to honor his sixtieth birthday, entitled *The Nature of Religious Experience* (1937).

The Social Gospel. One further important influence of the year at Yale should be mentioned. Jerome Davis, one of the more popular men on the Yale Divinity School faculty at that time, was deeply committed to what was then known as the "social gospel," an interpretation of Christianity earlier given a wide influence in several provocative books by Walter Rauschenbusch.* Jerome saw it as his major responsibility to make clear the implications of the Christian ethic in determining one's political, economic and racial attitudes. Although not too highly respected by his more academic colleagues at Yale, Jerome had a wide influence upon students in the Divinity School. There were few, if any, who did not leave Yale in those days with a deeper sense of the tension between Christian ethics and the civilization in which we live.

This was certainly true in my case. While the ethical ideals of Jesus had always been most appealing and had largely shaped my own Christian commitment, the application of the Christian ethic to all areas of social life had never before been presented to me so forcefully and specifically as by Jerome Davis at Yale. I did not take any work with him as his courses did not fall within the scope of my graduate program. But one could not escape the influence of his teaching. Indeed, some years after I left Yale, Professor Macintosh himself published a book entitled *Social Religion* (1939) which he dedicated to "my valued colleague," Jerome Davis.

One interesting result of this contact with the "social gospel" was a change in my attitude and that of my wife toward the black students at Yale and toward Negroes in general. At Yale we were for the first time associated with black students who were intellectually and socially the equal of other students. Some of the black students indeed were superior intellectually to many of their white contemporaries. This experience, I am glad to say, enabled us to overcome our former prejudice against Negroes as inferior both intellectually and socially to whites, not only the common but the quite understandable attitude of most white Southerners. Before leaving Yale we were prepared, emotionally as well as intellectually, to treat Negroes as individuals, not simply as members of the black race—as individuals who differed quite as much as members of the white race in intelligence, in ability, and in cultural achievement.

Rudolf Otto's Interpretation of Religion. As aptly suggested by

*Rauschenbusch's three most influential books were *Christianity and the Social Crisis* (1911), *Christianizing the Social Order* (1913), and *A Theology for the Social Gospel* (1917).

the title of the volume of essays honoring him on his sixtieth birthday, a basic concern of Professor Macintosh's religious realism was with the nature of religious experience. He, like William James, was interested in any expression of vital religion. One of the more penetrating examinations of religious experience, widely discussed at that time, was *The Idea of the Holy*, a volume by Rudolf Otto, well-known German theologian. Several of Otto's books had been translated into English, but there had been no comprehensive treatment in English of his thought. When late in the spring of 1930 I discussed with Professor Macintosh possible subjects for my Ph.D. dissertation, he suggested that I do a study of Otto's position. Especially in view of my earlier visits to Germany while at Oxford, this idea appealed to me and the necessary arrangements with the Yale graduate school were soon completed.

Unfortunately I was not financially able to spend another year at Yale, working on the dissertation. It was possible, however, by transferring the necessary graduate credits from my work at Oxford and at Louisville Seminary, to meet all the requirements for the degree at Yale with the exception of the dissertation. Therefore I arranged to write the dissertation *in absentia* and accepted a teaching position for the fall at Hiram College in Ohio, planning to work on the dissertation at Yale during the summer, and thus keep in touch with Professor Macintosh for suggestions and criticism.

By the following summer I had made enough progress on the study of Otto to feel that a visit with him in Germany, where he was a member of the Marburg University faculty, would be desirable. After some pleasant correspondence with Professor Otto about the matter, I made the necessary arrangements to spend that summer in Marburg working with him. He was quite pleased, I discovered, to learn that his position was to be the subject of a Yale Ph.D. dissertation.

Just then, unfortunately, two changes occurred in our situation which made it necessary for me to give up the trip to Germany. I decided to resign my position at Hiram College in order to accept a similar one at Southwestern, a Presbyterian College in Memphis, while Eva found that she was pregnant and expecting our first child in the fall. Under the circumstances it proved to be no longer feasible to spend the summer in Marburg as I had planned. While largely unavoidable, this was one of the few unhappy decisions in my experience which did interfere with academic achievement that might otherwise have been possible.

As a result of suggestions made by Professor Macintosh during the years I was writing the dissertation, however, there turned out to be no difficulty in securing its approval when I submitted it for

the degree in May, 1937. Being some distance from New Haven, and family finances being a bit strained at that time with a wife and two small children, I requested and received permission to be awarded the Ph.D. *in absentia* at the Yale Commencement in June, 1937.

Even though I was far from satisfied with its adequacy, Professor Macintosh seemed pleased on the whole with the dissertation, and suggested that I revise it somewhat for publication, removing the more obvious traces of a Ph.D. undertaking. He even wrote a note for me to the religious editor at Harpers, which had published several of his books, recommending their consideration of my manuscript. Under the circumstances, I did submit it to Harpers, but it was obviously not a book with the popular appeal needed for acceptance by such a publisher.

A few years later, however, I heard that the Princeton University Press was interested in publishing something on Otto. I therefore submitted my manuscript to them, along with a good note from John Herman Randall, Jr., professor of philosophy at Columbia University, whom I had come to know rather well. The Princeton Press had the manuscript read by George Thomas, a former Rhodes Scholar, at that time professor of philosophy at Princeton, and also a man I knew. Thomas wrote me a generous note about the manuscript, and with his support the book, entitled *Rudolf Otto's Interpretation of Religion*, was published in 1947 by the Princeton Press.

It is perhaps worth noting that reviews of the book in scholarly journals were on the whole quite favorable as it did meet the need for a careful discussion in English of Rudolf Otto's thought. On the other hand, sales were limited as the book was much too scholarly and academic to have any wide appeal, even in religious circles. Its chief market seems to have been university and divinity school libraries. However, some years later when the *Encyclopaedia Britannica* got around to recognizing Otto as a figure distinguished enough to be included in its pages, I was asked to write the rather brief article desired. While the remuneration for this article was actually less than I had anticipated, I do have a small Britannica plaque on my study wall, welcoming me "to the company of its distinguished contributors throughout the world." This, of course, was an especially satisfying kind of recognition.

II.

PROFESSIONAL INTERESTS and ACTIVITIES

I. SOUTHWESTERN AT MEMPHIS

(1931 - 1933)

In early contacts with graduates of Southwestern, a Presbyterian college in Memphis, Tennessee, I was much impressed by an intellectual awareness and interest that they possessed—an outlook that I did not find nearly so frequently in Davidson graduates at that time. For this reason especially the possibility of joining the faculty at Southwestern had some appeal for me. Accordingly, while still at Louisville Seminary, I wrote President Charles Diehl at Southwestern expressing my interest in a position there, and we arranged to have lunch together that spring when he was in Louisville on other business.

It was a pleasant meeting. However, Dr. Diehl informed me that there were just then no openings at Southwestern for which I was qualified. I later went on to Yale, and the idea of teaching at Southwestern was largely forgotten. At the end of the year at Yale, I accepted a position at Hiram College, a small but quite progressive college in Ohio, and spent an enjoyable and stimulating year on the Hiram faculty.

Then somewhat to my surprise, in the spring of 1931, just as I was about to renew my contract at Hiram for another year, I received a letter from President Diehl offering me a position at Southwestern. This brought back to mind the favorable impression I had had of Southwestern. Also, despite our very pleasant year at Hiram, my wife and I both missed in Ohio many aspects of the Southern life-style that we found appealing. We therefore decided, after some further consideration, to accept the position at Southwestern, and made the necessary arrangements to move to Memphis in September, 1931.

President Diehl at Southwestern. In the early 1920's Southwestern was a small struggling Presbyterian college located at Clarksville, Tennessee. In serious financial difficulty, it was almost ready to close its doors, when Charles Diehl, minister of the local Presbyterian Church, was appointed president of the college. Diehl set out with determination and remarkable success to make Southwestern one of the good liberal arts colleges in the South. His first step was to move the college from Clarksville to Memphis where a new and attractive campus was built, distinguished by its well-designed and harmonious collegiate Gothic architecture. This Diehl accomplished within a surprisingly few years, receiving significant financial support from the citizens of Memphis to whom the prospect of having a first-rate liberal arts college in that city proved quite appealing.

The initial years in Memphis have been described in almost poetic fashion by John Henry Davis, one of the early Rhodes Scholars to join the Southwestern faculty. Much later, Davis remembered "those halcyon days when Southwestern first moved to Memphis and produced the many now famous alumni, . . . when we were feted, dined and given memberships in the Memphis Country Club—which was quickly withdrawn—either because Dr. Diehl fell out with the president of the C.C. or because faculty members cluttered up the golf course." *

Once well established in Memphis, President Diehl turned his attention in equally successful fashion to rebuilding the academic program of the college. He had come to believe, correctly I feel, that American Rhodes Scholars brought to a Southern college faculty highly desirable academic competence as well as a fresh and needed intellectual stimulus. In 1924, therefore, Diehl began to recruit former Rhodes Scholars for the Southwestern faculty. Four or five were employed in the next few years. It was the presence of these Rhodes Scholars and the new spirit they brought to the college, I am sure, that accounted in large measure for the breadth of intellectual awareness I had earlier observed in Southwestern graduates.

The Southwestern Rhodes Scholars. Half a dozen former Rhodes Scholars were on the college faculty during my years at Southwestern, all able teachers and influential in the academic life and spirit of the college. John Davis (Kentucky and Exeter), professor of history, and his wife were among our close friends while we were in Memphis. John remained on the Southwestern faculty for some forty-five years as one of its distinguished professors, until his retirement in 1969. Our friendship continued until his death several years ago. Probably the most influential in that group of Rhodes Scholars, was A. P. Kelso (Pennsylvania and Worcester, 1910), professor of philosophy and Bible. Not only did the Southwestern students find their work with Kelso especially stimulating, but he and Davis with several other faculty members organized there an interdisciplinary course in the Humanities for freshmen, one of the earliest of its kind in an American college. Like the better known Contemporary Civilization course at Columbia University, this course helped provide at Southwestern a fresh and more meaningful educational experience in the undergraduate curriculum.

In classics (Greek and Latin), the academic work at Southwestern was under the direction of R. P. Strickler (West Virginia and St. John's, 1907), who read for honours in "Greats" at Oxford. R. W. Hartley (Utah and Exeter, 1907), professor of mathematics, was then serving as well as Dean of the Faculty. The poet and novelist, Rob-

**Southwestern News*, June 1969, p. 7.

ert Penn Warren (Kentucky and New College, 1928), spent some time at Southwestern teaching English before moving on to Vanderbilt and later to Yale. The chairman of the Southwestern political science department for many years was David Amacker (Louisiana and Oriel, 1917).

When I arrived at Southwestern in 1931 a wisecrack current on campus suggested that in addition to academic competence, a man must either have been a Rhodes Scholar or must have an attractive wife in order to qualify for a position on the faculty there. Since I was fortunate enough to possess both these qualifications, I now understood why President Diehl had been interested in offering me a position at the college.

Our group of Rhodes Scholars provided at Southwestern an intellectual stimulus and concern that permeated the academic program of the college. This made possible for Southwestern students an educational experience that was in my judgment superior to that in other Southern Presbyterian colleges at that time. There were, in fact, enough Rhodes Scholars at Southwestern to justify a visit to the campus by Sir Francis Wylie, the Oxford Secretary of the Scholarships, and his wife when they were in the United States in 1932. This was for us, of course, a pleasant occasion, especially in view of the part played by the Wylies in our marriage in Oxford four years earlier. President Diehl naturally made the Wylies' visit an occasion of some importance in the social life of Memphis.

In addition to this group of Rhodes Scholars, Diehl added to the faculty a number of other young and able professors. In particular I recall Peyton Rhodes, professor of physics, and his attractive wife Alice, who were good friends of ours. In 1949 Peyton succeeded Dr. Diehl as president of the college. When I was later at St. Andrews, I had occasion several times to discuss with him academic problems of mutual interest. Sam Monk, professor of English, was another especially competent and stimulating teacher who later left Southwestern for a distinguished career at the University of Minnesota. All in all President Diehl without question brought together in these early years in Memphis an unusually well qualified young faculty.

Southern Presbyterian Publications. While I have never subscribed to the "publish or perish" point of view as the only way of evaluating academic competence, I am certain that good teaching does require sound scholarship as its foundation. Such scholarship naturally provides one with ideas and insights that are well worth expressing in print. Some publication therefore seems both desirable and natural, even when one's primary aim may be effective teaching.

At this time I was still working on my study of Rudolf Otto

for the Yale Ph.D., so I decided to submit an article on Otto's point of view to the *Union Seminary Review*. This religious journal, published by Union Theological Seminary in Richmond, Va., was then, and still is, the respected scholarly quarterly of the Southern Presbyterian Church. My article, entitled "A Philosophical Study of Religion," outlined Otto's contribution to a basically conservative view of religion. It was published in the October, 1932, issue of the *Review*.

Several days after it appeared, I happened to see President Diehl in the faculty lounge at Southwestern and rather expected a complimentary comment of some kind from him. Instead he only said to me that this was a time when one had to be very careful about what he said or wrote. His comment, of course, was rather a disappointment for a new faculty member, I must admit, even though I knew that President Diehl was just then facing a good deal of criticism from a group of conservative Presbyterian ministers in Mississippi.

The article had other more positive results, however. Dr. Ernest Trice Thompson, easily I feel the ablest and most thoughtful member of the Union Seminary faculty at the time, was quite favorably impressed by it. As book editor of the *Union Seminary Review*, he asked me to join his staff of book reviewers, and during the next six or eight years sent me a number of outstanding books in religious philosophy to review for that quarterly. Among the first of these was Reinhold Niebuhr's *Moral Man and Immoral Society*, in my judgment one of the best books on social ethics published in this country. It influenced my own thought profoundly.

Dr. Thompson also asked me to serve as a contributing editor on the Board of *The Presbyterian of the South*, a more popular journal dealing with religious issues and news of interest to Southern Presbyterians. Although I wrote only half a dozen articles for *The Presbyterian of the South*, this was an association that I enjoyed and felt quite worthwhile. My most thoughtful contribution was a series of three short articles entitled "Religion and the Scientific Spirit." In these I undertook to describe the fundamental difference in spirit and approach to reality that distinguished the findings of science and the faith of religion. The validity of religious faith is not to be established by attacking scientific theories concerning man or the universe, I pointed out, and certainly not by confusing scientific fact and religious experience. Rather a more adequate recognition of the very different approach to reality that distinguishes scientific theory and religious insight is essential.

Tension at Southwestern in My Day. Despite the remarkable job done by President Diehl in rescuing Southwestern from its diffi-

cult financial problems in Clarksville, and making it an outstanding liberal arts college in Memphis, he still had serious obstacles to face in the early 1930's, obstacles I had not anticipated when joining the Southwestern faculty. His very success in strengthening the college, as a matter of fact, had aroused the suspicion and antagonism of a large group of quite conservative Presbyterian ministers in Mississippi, men fundamentally opposed to the more open and liberal spirit of the faculty and the college as it developed under Diehl's leadership. Southwestern was then, and still is, a Presbyterian college, and this Presbyterian group in Mississippi was determined to use all means at their disposal in order to discredit President Diehl and his administration.

This fact I discovered soon after my appointment on the college faculty. I had replaced a more conservative man in the department of religion whom Diehl had not wanted to retain, so I was at once myself an object of suspicion without being aware that such was the case. This situation produced two unpleasant developments early in my connection with the college. Both would have been amusing in a way if they had not been so serious.

Soon after my appointment at Southwestern, this was announced in the Memphis papers with the statement that I was a former Rhodes Scholar. The group of Mississippi ministers wrote at once to the office of the American Secretary of the Rhodes Scholarships at Swarthmore, asking for information about "Dr. Davidson." Alan Valentine, who was at that time Dr. Aydelotte's assistant in the Swarthmore office, replied, "We have no Dr. Davidson on our list of American Rhodes Scholars." His reply was at once published in the Memphis papers and President Diehl sent me a copy of the article, saying in characteristic fashion, "what are you going to do about this?"

Actually Valentine was technically correct, I was then the only Davidson among American Rhodes Scholars, and I had not as yet completed work for the doctorate at Yale. I wrote Valentine at once, however, explaining that in the South ministers and professors were generally awarded an honorary title of "Doctor" in private conversation as well as by the press, and asking that he clear up this matter for me with President Diehl and the Memphis papers. This he did, explaining the reason for his earlier statement.

Incidentally, in looking over old copies of the *Union Seminary Review*, I am now somewhat amused to see how regularly D.D. and Ph.D. degrees were conferred upon me by the editors of that quarterly when articles or book reviews of mine appeared in its pages. At the time, of course, I possessed neither of these degrees and should doubtless have immediately corrected such mistakes. I fear I did not

do so; but I am equally certain that I never provided the editors of the *Review* with any such inaccurate information.

Valentine's explanation of his initial statement about my status as a Rhodes Scholar did not, however, really settle my basic problem with the group of Mississippi ministers. I had been at Southwestern for only a short time when I discovered that members of this conservative group were writing to students from Mississippi in my freshman course in Bible asking leading questions about my teaching and point of view. The student replies were then being edited and published in a small brochure which was circulated in Mississippi churches. By chance a student showed me a copy of this brochure so I was careful thereafter not to make any comments in class that might easily be misconstrued by freshman students from conservative Mississippi churches. One could hardly be happy, however, to have the content and quality of his teaching evaluated on the basis of reactions from freshman students, especially when these students were being urged to look for deviations from a quite conservative religious point of view.

Politics in Memphis. Not only was President Diehl under attack from the Presbyterian ministers in Mississippi. He also had to avoid anything that might antagonize the Crump political machine which at the time exercised a tight control over Memphis politics. Certainly any indication of an interest at Southwestern in what might look like socialism or communism would not be countenanced. I am sure that Dr. Diehl had this fact clearly in mind when appointing faculty members, especially those in economics or political science. Yet, as it happened, the young professor in sociology, George McLean, appointed the same year I had been (1931), was probably the most liberal in his social outlook among Southwestern faculty during those years.

Although not a Rhodes Scholar, George did have the second "qualification" for Southwestern faculty, a most attractive wife. He and Kersey became our closest friends during the two years we both spent at Southwestern. Politically, the fall of 1932 is remembered primarily for the presidential campaign between Herbert Hoover and Franklin Roosevelt. In fact, however, Norman Thomas was also running for president that year on the Socialist party ticket. The Socialist party in Memphis planned a luncheon for professional men at which Thomas was to make what was billed as a non-political address. Neither George nor I were members of the Socialist party, nor had I any connection with that party in Memphis; but for some reason we were asked to contact a number of persons, inviting them to that luncheon for Norman Thomas. George was asked to contact a group of teachers, as I recall, and I was asked to

contact the Presbyterian ministers in the city. We both planned to hear Thomas speak, and saw no problem in helping out in this way. So we agreed to contact the designated people.

My experience with the Presbyterian ministers in Memphis was especially revealing. Norman Thomas, as some may recall, was a graduate of Princeton and had been a Presbyterian minister for a time before becoming involved in politics. In addition to mentioning these facts, I also pointed out to the ministers with whom I talked that this was not to be a political speech nor a part of the Socialist campaign. Most of these ministers said they admired Thomas and would like to hear him; but they also noted that their congregations would certainly misunderstand if they attended a Socialist sponsored luncheon. For this reason they all felt it better not to go.

Only Dr. Thomas K. Young, pastor of perhaps the strongest Presbyterian Church in Memphis at that time, replied at once that Norman Thomas was an outstanding man whom he admired personally, and he would be happy to attend the luncheon—which he did. George and I were also there, of course. The talk by Norman Thomas turned out to be one of the most thoughtful discussions of democracy I have heard. In it Thomas made no direct reference to socialism nor to his candidacy for president. The importance of both, however, for the kind of democracy he portrayed could easily be inferred.

A few days later, much to my surprise, George and I were asked to come to see Dean Hartley. Hartley told us that our campaigning in downtown Memphis for Norman Thomas and for the Socialist party had aroused considerable criticism. In President Diehl's opinion it had been a real disservice to the college. We tried to make clear to Hartley exactly what we had done, actually far different from the reports that had reached President Diehl. I also assured him that I certainly did not want to create any problems for the college. George, on the other hand, maintained that as American citizens we had every right to do what we had done, while the college had no right whatever to deny us that privilege.

Nothing further was done about the matter at the time. It was clear to me, however, and I think to George also, that our future at Southwestern was at the very least not too promising—especially since those were still days when President Diehl personally made all administrative decisions.

Both George and I did vote for Norman Thomas that fall, however. In that presidential campaign Roosevelt actually limited himself largely to attacks on Hoover who was by then unpopular, and per-

haps wisely provided no concrete details about what he proposed to do to meet the country's economic crisis. Norman Thomas was, of course, much more specific, and therefore more appealing to George and to me, if not to the electorate as a whole. These were the years of the "Great Depression"—for those not old enough to remember—and our Southwestern salaries had been cut 40%. Yet in 1933 we were not only happy to have \$1800 a year left, but managed to live on that salary quite well in days when there were no social security benefits, no unemployment benefits, no aid for dependent children, no food stamps—in other words, no New Deal. This was an achievement of Roosevelt's, one that Norman Thomas might well have envied.

Reinhold Niebuhr's View of Religion. As I look back upon the two years at Southwestern, I am certain that Niebuhr's book, *Moral Man and Immoral Society*, provided the most significant single influence upon my philosophy during that period. This book, published in 1932, is easily the most thoughtful discussion of social philosophy with which I am familiar. It spoke directly to the concerns of the depression years. As I wrote at the time in the *Union Seminary Review*: "There is a realism about this book that penetrates. Like all realism it presents facts that are unpleasant, facts that most of us would prefer to leave unnoticed."*

Initially Niebuhr demonstrates quite convincingly the limitations of reason in dealing with social problems: "No man will ever be so intelligent as to see the needs of others as vividly as he recognizes his own." Niebuhr points out, "nor be so quick in his aid to remote as to immediately revealed necessities." "Man will never be wholly reasonable and the proportion of reason to impulse becomes increasingly negative when we proceed from the life of the individual to that of social groups."** The far-reaching implications of this conviction Niebuhr describes in detail as he discusses race relations, the attitudes of privileged and of proletarian classes, and the morality of nations. It was impossible for me, as a privileged white Southerner, to consider honestly the specific situations dealt with in *Moral Man and Immoral Society* without having my traditional prejudices sharply challenged.

Some years later in a volume entitled *An Interpretation of Christian Ethics* (published in 1935), Niebuhr develops more fully his own view of religion. "The human spirit is set in (a) dimension of depth in such a way that it is able to apprehend, but never to comprehend, the total dimension," he writes. It is impossible, therefore, to describe in rational scientific terms, the transcendent Source

**Loc. cit.*, April 1933, p. 329.

***Op. cit.* pp. 28, 35.

of Meaning which we apprehend in religious experience. By definition it transcends the horizontal level of existence with which reason and science deal. Its nature can only be suggested by symbol and myth: "The genius of religious myth at its best is that it is trans-scientific. Its peril is to express itself in prescientific concepts and insist upon their literal truth."*

A discerning comparison of the more orthodox (conservative) Christianity and the rational, liberal Christianity that was widely accepted for a time in this country, is suggested by Niebuhr. Orthodox Christianity retains the great myths of religion, he points out, but mistakenly insists upon their literal, historical truth. Liberal Christianity, on the other hand, allows reason and modern science to destroy the valid insights contained in these great religious myths, insisting simply that they are not historically and scientifically true.

In Niebuhr's two books, *Moral Man and Immoral Society* and *An Interpretation of Christian Ethics* I found a most appealing philosophy of religion. It not only interested me while I was at Southwestern, but permanently shaped my own thinking. In meeting the serious intellectual and social problems which confront every thoughtful statement of the Christian faith, Niebuhr's philosophy provides insights more adequate than those I have found in any other point of view.

The Decision to Leave Southwestern. As I approached the end of my second year in Memphis, it became clear that to remain longer on the Southwestern faculty would hardly be desirable. Many reasons led to this decision, some primarily academic and others essentially personal. Which were the more compelling it is difficult now to say. In any case, however, if we had not made the decision to leave, it probably would have been made for us.

George McLean's contract was not renewed by the college at the end of that academic year. There is ample reason to feel that I would have had the same experience had I not already decided to resign. George moved back to his family home in Tupelo, Mississippi, where, I am glad to say, he was able in the next few years to establish and edit one of the few genuinely liberal newspapers in that state.

My two years at Southwestern in fact proved to be largely a disappointment. I came to the college much impressed by the quality and competence of its graduates whom I had known, only to discover almost immediately that the attacks upon President Diehl by

**Christian Ethics*, pp. 66, 11. The choice by Niebuhr of "myth" as the term to characterize the insights of religion is not an entirely happy one. That term easily lends itself to misinterpretation. But Niebuhr's view of religious insight as "trans-scientific" I find completely convincing.

the conservative Presbyterian ministers in Mississippi were causing him to curtail sharply those more liberal influences at work in the college that I found so appealing. It was also true, unfortunately, that the Crump political machine was making sure that no ideas were encouraged at Southwestern that might appear subversive in the view of its rather reactionary political leaders. Southwestern, still young in Memphis and insecure financially, was in no position to alienate such powerful local support.

Happily President Diehl in time was able to weather successfully these controversies, both religious and political, and to restore in the life of the college that intellectual awareness and strength which had meant so much in Southwestern's earlier days at Memphis. But my two years there fell during a period of retrenchment, a period in which the very qualities that had attracted me to the college were under attack and were to a large extent being suppressed.

As it happened, we had kept in touch during our years at Southwestern with President Brown of Hiram College, where we had spent a year after leaving Yale. It had been a pleasant and quite stimulating year during which Eve and I had enjoyed especially our association with President Brown and his wife. After our rather unfortunate experiences at Southwestern, the situation at Hiram appeared increasingly appealing. When, therefore, in the spring of 1933 President Brown again offered me a position at Hiram as assistant professor of philosophy and Christian ethics, I was happy to accept his offer.

II. THE HIRAM YEARS

(1933-1943)

Located in a rural community some thirty-five miles east of Cleveland, Hiram is one of Ohio's good small colleges. Founded by the Disciples of Christ in 1850 as the Western Reserve Institute, the school gradually moved from its early status as an academy to that of a fully accredited college. In those early years James A. Garfield was first a student, then principal of the Academy. Later he was a trustee of the college, and, when president of the United States, Hiram's most distinguished alumnus.

Until recently Hiram was quite small. During my years there, the student body numbered only around three hundred and fifty. In its early period the enrollment was even smaller, being limited largely to the sons and daughters of members of the Disciples churches in northeastern Ohio. In the late 1920's, however, Warren S. Hayden, a wealthy Cleveland business man and an influential member of the Hiram Board of Trustees, persuaded the Board that the college should seek to develop a new and more attractive image. Thus he hoped not only to enlarge its influence but also to increase its enrollment to at least five hundred.

As a first step Hayden undertook to find a young and energetic president, capable of achieving this goal. Appointed in 1930 as the new president, Kenneth I. Brown was admirably suited for this position. Thirty-four years old at that time, with a Ph.D. from Harvard and quite attractive personally, he was one of the youngest college presidents in the country. While genuinely interested in religion, however, Brown was neither an ordained minister nor a member of the Disciples Church as former presidents of Hiram had been.

Unfortunately Warren Hayden suffered heavy financial losses during the depression years and was unable to assist Hiram financially as much as he had expected to. President Brown, however, undertook with enthusiasm the task he had accepted. I felt complimented to be one of the first faculty members he appointed in the late spring of 1930. In all honesty, however, I must admit that neither I nor my wife had ever heard of Hiram when the Bureau of Appointments at Yale called to say that President Brown of Hiram College would like to talk with me about a position there.

We pictured in our minds a dignified elderly gentleman, with no doubt a full beard and solemn manner, as the sort of person I would meet. It is easy to understand my surprise when I met President Brown in New Haven that night to find him young, attrac-

tive and enthusiastic about developing the kind of vital educational program that I found appealing. Suffice it to say I readily accepted the position in philosophy and religion that he offered me at Hiram at that time.

After spending a pleasant year at Hiram, my wife and I decided to take the position at Southwestern described above. This was not because of any dissatisfaction at Hiram but rather because of the large appeal for us of Southwestern and Memphis at that time. After our rather unhappy experiences at Southwestern, it was with a good deal of enthusiasm that we returned to Hiram in the fall of 1933 and quickly reestablished the many friendships made in our earlier year there.

Hiram in 1933. While Hiram had maintained a close relationship with the Disciples Church during the years before President Brown's appointment, it had never been narrowly sectarian. The ablest presidents from Garfield's time had opposed such a position and had helped Hiram become one of the more liberal of the Disciples colleges in the mid-West. Prominent Disciples leaders like Charles Clayton Morrison, for many years editor of the *Christian Century*, and Edward Scribner Ames, professor of philosophy at the University of Chicago, exemplified the kind of broad scholarly approach in religion and education accepted at Hiram in the 1920's.

While he was deeply committed to this liberal religious point of view, President Brown felt strongly that a more popular and appealing emphasis in the academic program was needed at Hiram to achieve goals envisioned for the college by Warren Hayden and the Board of Trustees. It was such an academic emphasis indeed that characterized the educational program at Stephens College in Columbia, Missouri, where Brown held a major post for several years before coming to Hiram.

Two rather fundamental aspects of the situation at Hiram in 1933 were directly related to the above circumstances. There was, on the one hand, on the part of President Brown and the new faculty members he appointed, a marked interest in educational experimentation, in a search for ways of achieving greater appeal and effectiveness for the academic program of the college, and of increasing its appeal to students. On the other hand, however, the older faculty, those appointed by Brown's predecessor, Miner Lee Bates, in general preferred a more traditional and scholarly academic program, even though only one Hiram faculty member at that time, Dr. John S. Kenyon, had a national reputation as a scholar in his field.

This difference in educational philosophy between the president and the senior members of the faculty did, of course, create a

rather unfortunate tension at Hiram. As it turned out, I was able to work agreeably with both faculty groups, having good friends in each. This situation, as a matter of fact, helped me to develop a kind of synthesis of the two contrasting points of view in my own educational philosophy as it developed at Hiram and thus gave to it a greater strength and vitality, as I now see it, than either approach had by myself.

It is fair to say indeed that my mature educational philosophy was worked out initially and given its early formulation during the years I spent at Hiram. In later years—at Stephens College, at the University of Florida, and at St. Andrews—this early position was further clarified and strengthened, but in its fundamental emphasis and point of view, there were to be few significant changes.

Early Academic Experimentation. The development in 1934 of an Orientation Course in the Social Studies was the first of several educational experiments at Hiram undertaken to provide greater vitality and appeal in our academic program. An interdisciplinary course designed for freshmen, the social studies course included material drawn from history, sociology, psychology and philosophy, and was taught by four faculty members, one from each of the four disciplines. Three of these, I, myself, in philosophy, Adah Pierce in sociology, and Jim Sparling in psychology, were recent Brown appointees. The fourth, Harold Davis in history, was one of the younger men appointed by President Bates shortly before his retirement. Davis, however, was actually the Bates appointee who most directly supported the new regime at Hiram and actually contributed largely to its success.

Our interdisciplinary approach was at that time one of the newer innovations in the college curriculum, adopted primarily to provide enlarged understanding and appeal in the academic program, and was based to a large extent upon the successful and widely discussed Contemporary Civilization course at Columbia University. The social studies course at Hiram had strong administrative support from President Brown, of course, who had participated in similar programs at Stephens College. And it attracted quite a bit of favorable attention.

A reporter from the Cleveland *Plain Dealer*, for example, spent a day with us at Hiram and wrote a most enthusiastic description of the course for that paper. As she described it in operation, such an interdisciplinary approach provided for our students a desirable vitality and intellectual stimulation not found in traditional freshman courses. This, as a matter of fact, was very definitely our own conclusion as we taught the course.

Fortunately our group of four instructors was most congenial on the whole and we worked together with relatively little friction. We

likewise were enthusiastic about what we were doing, all of which certainly contributed to the success of this early venture. In a short time, moreover, such interdisciplinary courses were introduced in the academic programs of a growing number of American colleges and universities. I later had major responsibility for developing other successful interdisciplinary programs both at the University of Florida and at St. Andrews.

The Intensive Study Plan. Our next educational innovation, known officially as The Hiram Study Plan, was both more far-reaching and also much more controversial. Aware of the fragmentation of a student's time as well as of the number of conflicting demands upon his attention when he was attempting to carry three or four academic courses during a brief six-week summer session, the summer faculty at Hiram in 1931 proposed an interesting remedy. A summer curriculum was adopted in which the student would take only one course, giving full time to that particular course, and the faculty members would correspondingly teach only one course. Successful completion of such "intensive" summer courses would carry a full year's credit.

This summer experiment proved successful. The students as a rule found their academic work to be much more meaningful than was the case under the traditional summer program, and the summer faculty were equally enthusiastic, finding their summer teaching to be less hurried, fragmentary and unsatisfactory than heretofore. After three years of such successful summer experimentation, it was almost inevitable that a similar handling of the academic program during the regular college year would be proposed. A faculty committee was appointed to consider the idea, and upon its favorable recommendation, the new plan was adopted by the Hiram faculty in January, 1934.

Under our new Hiram plan, the academic year was divided into four quarters and during each quarter the students took one "intensive" course. To this course a major portion of their time and attention was devoted and for its successful completion they received six semester hours or one full year's academic credit.

From eight to nine each morning additional courses, popularly known as "running courses" were scheduled to meet three times a week. These courses covered two quarters, or one semester, and carried three semester hours credit just as did similar courses under the conventional college calendar. In addition to his intensive course each quarter, the student took one running course, thus providing five full year courses, or 30 semester hours credit for the year's work. Under this arrangement academic work done under

the new plan at Hiram could easily be translated into academic work done under the conventional college calendar. Thus no problems were created either for the students wishing to transfer to Hiram or from Hiram to another college.

Faculty Reaction. Most of the Hiram faculty were enthusiastic about the merits of the new plan. The students' time in an intensive course was almost entirely at the disposal of the instructor. Class meetings were completely flexible. They could be scheduled at whatever time proved to be most advantageous for the work at hand: twice a day, both morning and afternoon, if that seemed desirable, or perhaps for two or three hours in the morning or the afternoon if this was desirable for special activities. The academic work of the student also was no longer fragmented, with conflicting demands from three or four different courses to be faced; instead there was an opportunity for much more adequate mastery of the subject he was studying.

Quite different methods of instruction were also now possible. A class could be divided into smaller groups for discussion of certain projects if that suited the work of the course. Or ample time was available for individual conferences with students assigned various independent projects. And much more writing could easily become an integral part of courses in the social sciences or the humanities, while in the natural sciences much better integration of lectures or discussions with work in the laboratory was possible.*

Indeed our experience with the intensive study plan soon demonstrated that such improved methods of teaching were not only possible but were essential for its success. Those faculty members who were imaginative and saw new and desirable possibilities under the intensive plan were enthusiastic about its merits. Those, on the other hand, who simply attempted to carry on a traditional lecture or recitation method of teaching, and took advantage of none of the new possibilities in the intensive plan, were almost immediately critical and dissatisfied. And here again the critics were largely among the faculty members appointed prior to President Brown's administration.

Education at Oxford and the Hiram Study Plan. Although it provided a novel and quite innovative approach to academic life on the American college scene, the Hiram intensive plan was actually similar in many ways to that I had known at Oxford. There, as pointed out earlier in this narrative, the academic year was divided into three terms and during each term the student as a rule gave full time to the study of one academic area. Thus, I spent full time

*A more complete account of the Intensive Study Plan at Hiram can be found in a small volume by Kenneth Brown entitled *A Campus Decade* (University of Chicago Press, 1940).

during my first term at Oxford on a study of the Old Testament; during the second term full time on the New Testament; and full time the third term was devoted to the philosophy of religion. The concentration at Oxford was, as a matter of fact, somewhat more intense than that under the Hiram "Intensive" Plan.

Clearly also the Hiram plan provided a much more adequate situation for improving the students' ability to write and write well than is possible under the conventional American academic calendar—another of the very significant values that I found in an Oxford education. With only one class of perhaps thirty or forty students at most, a professor at Hiram in non-scientific courses not only could but definitely should have assigned at least one essay a week on some course topic. There was time available also for the instructor not only to read these essays but also to discuss them with the student, and actually to have poor essays rewritten—an almost unheard of procedure in an American college course. By taking advantage of this opportunity, I am sure that I greatly improved the quality and value of my courses in philosophy and religion at Hiram.

Several years after our adoption of the new plan at Hiram, I wrote an article for the *American Oxonian*, entitled "Tutorial Instruction in the American College Curriculum." A strong portrayal of the merits of our Hiram plan, this article appeared in the April, 1938 issue of the *Oxonian*. In it I pointed out how much easier it was to introduce tutorial instruction broadly defined* in our academic program at Hiram than in the traditional academic curriculum. I then went on to maintain that our use at Hiram of this and other basic aspects of education at Oxford had brought a strength and depth to college education for our Hiram students not present in the traditional college program. And the article concluded: "Teaching itself, if some personal testimonial be in order, has gained a new zest and satisfaction that makes the thought of ever returning to the traditional academic procedure decidedly unappealing."

The Yale Ph.D. In December, 1936, I published an article in *The Christian Century*, entitled "Preface to Theology." It reflected clearly the influence not only of Rudolf Otto's *Idea of the Holy*, but also of Niebuhr's *Moral Man and Immoral Society* and of Walter Lippmann's *Preface to Morals*. I was just then completing my dissertation on Otto for the degree at Yale and had been using both the other two books in my Hiram classes in Christian ethics.

The following spring (1937) I finally completed the Yale disser-

*Tutorial instruction at Oxford quite frequently involved the meeting of an Oxford tutor with two or three students, each of whom read an essay to the group which was then commented on by the tutor.

tation and in May made a trip to New Haven to defend it before the doctoral committee of the Yale Graduate School. Since it had already been tentatively approved by Professor Macintosh, and since I was sure I knew more about Otto's thought than any other member of the committee, this did not appear too difficult an undertaking. As it happened, however, Professor Wilbur Urban had joined the Yale faculty in philosophy after I completed my graduate courses there. Urban's major interest was in ethics and religious *value* while Macintosh was interested primarily in religious knowledge. My study of Otto was undertaken at Dr. Macintosh's suggestion in part because Otto does insist upon the validity of religious insight. But in the course of my study it became clear that religious value held a much more basic place in Otto's interpretation of religion than did religious knowledge. This fact, of course, was brought out in the dissertation. As a result an argument between Urban and Macintosh on value vs. knowledge in religious experience took up a good part of my interview with the graduate committee and I had no difficulty in getting their approval of the dissertation. The degree was conferred *in absentia* at the June 1937 Yale Commencement.

Completing requirements for the degree at Yale did have several pleasant consequences. I was promoted at Hiram to a full professorship in philosophy and Christian ethics, and was also recommended by Yale to fill a position in religion at the women's college of Western Reserve University in Cleveland. In many ways the position at Western Reserve, which is one of the good universities in the mid-West, was quite appealing. I knew the professor of philosophy there, Max Fisch, and had enjoyed my contacts with him. After careful consideration, however, I recognized that my major academic commitment was to philosophy, not to religion, so decided to remain at Hiram. Actually this was a much more significant decision than I realized at the time. My later participation in the Cooperative Study in General Education, which so influenced my educational philosophy as well as my professional future, would not have occurred had I left Hiram in 1938.

The Rhodes Scholarships in Ohio. During these years in Ohio I naturally also continued my interest in the Rhodes Scholarships. In 1936 there was in the senior class at Hiram an unusually able and attractive young man, Stephen K. Bailey, whom I urged to apply for a scholarship and I recommended highly to the Ohio Committee of Selection as a strong candidate for the appointment.* I was pleased, of course, when at the Ohio Committee meeting, Bailey was selected

*In 1932 a district method of selection replaced the original nomination of Rhodes Scholars by each state. Six states compose the Great Lakes District: Ohio, Illinois, Wisconsin, Michigan, Indiana and Kentucky. Candidates competing for the appointments there are probably better qualified than those anywhere except in a few Northeastern states. Of the twelve candidates meeting the District Committee, four are chosen as Rhodes Scholars.

as one of the two Ohio candidates to appear before the Great Lakes District Committee in Chicago. Discovering that two of my close friends at Oxford, Gordon Chalmers, then president of Kenyon College, and Ted Hume, a minister in Chicago, were members of the District Committee that year, I contacted them at once, strongly supporting Steve's candidacy. We were all happy at Hiram when he was selected by the District Committee as one of its four Rhodes Scholars that year.

Steve was only the second Hiram student to have won a Rhodes Scholarship—the first having been the older son of former President Bates. Not only did Steve do well at Oxford, but in more recent years he achieved a place among the able and distinguished American Rhodes Scholars. For some time Professor of Education and Social Policy at Harvard, he served earlier as Director of the Woodrow Wilson School of Public Affairs at Princeton, then as Dean of the Maxwell Graduate School of Citizenship at Syracuse University, and as Vice President of the American Council on Education. For many years he was also a member of the Hiram Board of Trustees.*

The year after Steve's appointment as a Rhodes Scholar, I was asked to serve on the Ohio Committee of Selection and served for two years until the appointment of American Rhodes Scholars was suspended during the Second World War. This experience proved not only enjoyable but quite stimulating. Joseph Little (Indiana and Brasenose, 1917), an able Cleveland lawyer, was Secretary of the Committee, and John Crow Ransom (Tennessee and Christ Church, 1910), distinguished American poet at that time professor of poetry at Kenyon College, was a committee member during my years on the Ohio Committee.

Each year some fifty or sixty outstanding college and university students applied for a Rhodes Scholarship in Ohio, too many, of course, to invite for personal interviews with the Committee. We usually, therefore, selected some fifteen or twenty of the best qualified on the basis of their application papers to meet the Committee in Cleveland. Two from this group were then chosen as the Ohio representatives to appear before the District Committee in Chicago. Something of the quality of the Ohio candidates can be seen in the fact that, during the three years I had some connection with this Committee (1936-39), five of the six men Ohio sent to the District Committee were appointed as Rhodes Scholars. Only California, so far as I know, can claim a more impressive record during the years the district method of selection has been in operation. And the level of competition from the other states in the California dis-

*Steve's untimely death, just before he planned to retire at Harvard, is noted in the Spring, 1982, issue of the *American Oxonian*.

trict is certainly not comparable to that found in the Great Lakes District.

A Brief Sabbatical. Hiram at that time provided a sabbatical leave of one semester with full pay after five or six years of full-time teaching. I made the necessary arrangements for such a leave during the spring semester in 1939. This, as a matter of fact, was the only sabbatical leave that I had a chance to enjoy during some forty years of college and university work. Spending the semester in New York, I divided my time between Union Theological Seminary and Columbia University. While at Columbia I had a conference or two with Horace L. Friess, one of the abler men in philosophy, who handled courses there in the history and philosophy of religion.

Having completed the Ph.D. dissertation on Otto, I was now anxious to get the manuscript in shape for publication and the discussions with Friess proved especially helpful. The Introduction to the study of Otto, as this had been revised during my stay in New York, was published in the November, 1940, issue of *The Review of Religion*, one of the better American religious journals. It was still some time, however, before the book on Otto was accepted by the Princeton University Press.

America's Young Men. For some six or eight years in the mid-thirties a biographical volume, entitled *America's Young Men*, was published by a California concern. The editors, with somewhat questionable validity, termed this volume "the official Who's Who among the young men of the nation." Actually it was, I fear, what my brother Chalmers, a professional historian and librarian, calls a "vanity publication." However, a genuine effort was made by the editors to identify men in their mid-thirties who had accomplished enough by that time to justify the expectation of later significant achievement.

I was naturally pleased, although somewhat surprised I must confess, when I received a letter from the editors informing me that I had been selected for inclusion in the 1938-39 volume of their publication. I, of course, also agreed to purchase a copy of that year's volume. While it was clearly stated that no such purchase was necessary, this was expected, I am sure.

Looking through the book with some interest when it arrived, I found in the index that among some 6500 entries there were 84 Rhodes Scholars, 950 members of Phi Beta Kappa, and 1150 who had Ph.D. degrees. Since I was among those in all three of these categories, this no doubt helped explain my inclusion in the volume. Of the Rhodes Scholars who were my contemporaries at Oxford, a number were included. Many, however, who were later quite

distinguished, especially those in business and politics, were not. As I came to see clearly some years later, it is much easier for those of us in higher education to qualify for inclusion in such volumes as this one, even in *Who's Who in America*, than it is for men in any other profession.

This fact is confirmed by an examination of those contemporaries of mine at Davidson College who were included in the 1938-39 volume of *America's Young Men*. Of the class of 1923, Graves Roberts, then head of the department of foreign languages at Southwestern Louisiana Institute, and I were the only two included. In the class of 1922, McDowell Richards, not only a Rhodes Scholar but also already at thirty-six president of Columbia Theological Seminary, was naturally included, as were Danner Lee Mahood, assistant professor of English at Denison University, and Julian Price, a pediatrician in Florence, South Carolina. In the class of 1924, Albert Hillhouse, then lecturer in economics at the University of Chicago and later a distinguished scholar and teacher in that field, was the only one I could find in a somewhat cursory examination of the volume. Thus of these six Davidson graduates included, five were in higher education. A number of our Davidson classmates during those years, however, who were not included, later achieved professional distinction as great, in some cases perhaps greater than did the six of us who were listed in the volume.

Life in Hiram. During our early years in Hiram, I was still quite idealistic, and no doubt equally naive. An incident at Christmas in 1935 indicated this fact clearly. Believing that parents should always tell their children the truth, and not make use of any little "white lies," I decided on that Christmas not to introduce Santa Claus as the source of the Christmas presents our young sons received, but rather to emphasize the birth and spirit of Christ as the reason for the expressions of love and good will. Perhaps my Christmas in Germany some years earlier helped account for this decision. In any case my wife's mother, Mrs. Carlton, who was spending that Christmas in Hiram with us, was horrified at the idea of thus depriving our sons of their belief in Santa Claus. But Eve herself, as far as I can recall, raised no serious objection to my proposal. As events demonstrated, she clearly chose the wiser course.

On Christmas morning we accordingly carried out our plan and did not include "Santa Claus" in our celebration of the birth of Christ. Later in the day, however, Bobby who was then four went off to enjoy Christmas with several of his friends. Some hours later he returned quite crestfallen. Why, he wanted to know, in quite plaintive tones, had Santa Claus stopped at the houses of all his friends and left them so many nice things but had not been to our

house at all? At that stage in life his question was unanswerable. Thereafter, Santa Claus visited our home on Christmas eve with as much fanfare and anticipation as his visits occasioned in the homes of our children's friends.

Of the many differences between life in a small Ohio town and the life we had known in the South, perhaps the most obvious was the complete absence of domestic servants in Hiram. One or two experiences with college students and with the white help available in Hiram convinced us that this provided no answer to our problem. During the summer of 1936, spent in Chattanooga, we employed a young Negro girl about fifteen to look after our two small sons while we were there. Ida May proved to be thoroughly reliable and seemed genuinely fond of the children. So it was not too surprising that, when we were ready to return to Hiram, we wanted to take Ida May back with us. She seemed much pleased with the idea and assured me this was all right with her uncle with whom she lived. When I suggested talking with her uncle about the matter, she insisted this was not necessary. In Hiram Ida May proved to be a great help as we had anticipated. There were no Negroes in Hiram, but our friends there were most kind to her, giving her warm clothes which she needed badly and treating her in a much more friendly manner, I am sure, than she had been accustomed to in the South. She was quite surprised on one occasion, when passing a movie theatre in a nearby town—we had no movies in Hiram—to learn that she could go to the movies in the same theatre with white people.

This pleasant situation lasted for two or three months. Then one morning Ida May didn't feel well enough to get up. We took her to the doctor's office, just a block from where we lived, and found she was seven months pregnant. When we recovered from the initial shock, two things at least were clear. First, we had to arrange for her to get home at once. And fortunately, in the second place, we had no responsibility, either directly or indirectly, for her condition.

After consulting the nearest social welfare agency in Ravenna about twenty miles from Hiram, I was relieved to find them quite willing to care for the necessary arrangements to get her back to Chattanooga. The woman in charge there also pointed out to me, however, that I could well be held criminally liable for transporting a minor across state lines without written permission from her parents. Naturally we breathed a sigh of relief when Ida May was safely on her way home, leaving behind very genuine regrets but no other undesirable consequences.

While it may seem a bit hard to believe, we missed so much the help that Ida May provided in caring for the children that a couple of years later, we repeated much the same kind of arrangement.

There were two important differences, however, in this second effort. We brought a young Negro boy from Chester with us, not a girl, and we had the permission of his grandfather, Jim Foster, who had worked all his life for my cousin, Judge George W. Gage, in Chester. Laurie likewise proved most helpful in Hiram. He enjoyed working with our boys, especially with Bill and, as we lived in a large house with a large yard at that time, we definitely needed his assistance. One afternoon in September I sent him up to the college on an errand and while there several students asked him if he planned to enroll in the freshman class. This experience pleased him as much as had Ida May's discovery that she could attend the movies "just like anybody else." And at the end of the year Laurie returned to Chester without any unexpected complications having developed.

As far as I was aware, none of our Ohio friends were disturbed by these efforts of ours to introduce an aspect of our Southern life style in the Hiram community. They may well have been somewhat amused at times, but certainly anticipated no permanent effects upon a way of life long established in their section of the country.

The Cooperative Study in General Education. This was the third, and for me certainly the most significant, innovative activity in higher education in which I was involved during my years at Hiram. In the fall of 1939 the General Education Board, as one of its last projects in education, sponsored a three-year cooperative study in which a group of mid-Western colleges participated. Hiram was among the twenty-one colleges included in this group. The central office of the Study was located at the University of Chicago. Ralph Tyler, then chairman of the department of education and also the dean of the social science division at Chicago, provided the academic leadership as well as the major influence upon the educational philosophy of the Study. Administrative details were handled by Ralph Ogan, on leave from his position as academic dean at Muskingum College and listed officially as Associate Director of the Study.

Over a period of some twenty-five years Ralph Tyler was among the influential and distinguished figures in American higher education. At Chicago, and later at the Center for the Study of Democratic Institutions, he was one of the key men upon whom Robert Maynard Hutchins depended in his own widely discussed educational innovations.* Evaluation was the field of higher education in which Tyler was best known at that time. In seeking to improve the validity of evaluating successful teaching he was led beyond the process

*An excellent brief account of Tyler's activities and achievements appeared in the February, 1978, issue of *Change* magazine.

of testing, however, to a much broader concept of educational planning.

"General Education," as often defined, denotes the kind of *information* needed by all college students as the foundation for intelligent living in a democratic society. General education, as Tyler saw it, had a much broader purpose: the development of *informed* student attitudes, convictions, and values. This is obviously a more difficult aim not only to achieve, but also to measure. For the reliable evaluation of such a program of general education three related steps were necessary in Tyler's judgment. First, the objectives of the educational program must be clearly stated in terms of the specific information, attitudes and purposes it was expected to achieve. Then learning experiences designed to produce the desired outcomes must be identified and utilized. Finally a realistic procedure of evaluation must be developed and used both to measure results and to indicate necessary changes where the program fails to achieve desired results.

My Participation in the Cooperative Study. Those of us who spent some time at Chicago working in the Study were almost all permanently influenced by this experience. During my early years at Hiram I was much interested in the academic experimentation we were doing to improve the effectiveness of teaching, but I had not to any appreciable extent modified my own educational philosophy developed at Oxford and Yale. That is, I saw the subject matter of a course to be its basic component and the primary responsibility of the teacher to be in bringing superior scholarship and effective presentation to his handling of this subject matter. The major aim of the course was to increase the student's mastery of this information—his knowledge of the subject. I did recognize, both from my own experience and from some familiarity with the philosophy of John Dewey, that a student learned more easily and got more value from a course when the material was presented in an interesting fashion and in a way related to his own experience. But this about described my point of view with respect to college teaching at that time.

When Hiram joined the group of colleges in the Cooperative Study in 1939, we were entitled to send several faculty members to a Workshop in Chicago that summer. A summer at the University of Chicago with the opportunity to make use of a first-rate library was appealing, so I decided to participate in the Workshop. Somewhat to my surprise, I found the summer Workshop not only thoroughly enjoyable but also quite provocative in its presentation of the philosophy of general education. A number of congenial and competent faculty members were there from the other institutions and the consultants chosen by the Study to lead our seminars were

both able and stimulating. By far my most valuable experience that summer, however, was a course in objective testing with Ralph Tyler.

It was, of course, easy for Tyler to demonstrate the unreliability of student essays as a measure of academic achievement. Any number of studies have shown that the same essay will be graded quite differently by equally competent instructors. Grades on a "good" essay will often range from "A" to "C," those on an "average" essay from "C" to "F." Such essay grades, as a matter of fact, frequently tell more about the instructor than they do about the competence of the student. My knowledge of objective tests, however, was limited at that time largely to the use of statements to be classified as true or false and of items of various kinds to be correctly matched. The course with Tyler gave a completely new awareness of the various types of objective tests available as well as of the wide range of objectives that could be measured by the use of such tests. It also indicated clearly the much greater demand upon the instructor's time, skill and insight required to compose good objective tests. While not ready to discard essay questions completely, I now was convinced that no examination was defensible unless it contained suitable objective tests as well as a few well chosen essay questions.

That fall an opportunity occurred to spend a full semester at Chicago working in the Cooperative Study. In the light of my summer's experience, I decided to take advantage of this chance to work more extensively in the field of general education. Accordingly early in February, 1940, my wife and I and three young sons left Hiram for Chicago. It is quite accurate, I think, to say that the next three months significantly changed my own educational philosophy and largely shaped the rest of my academic career.

The Semester at Chicago. In view both of my own academic background and my years of teaching at Southwestern and Hiram, I was naturally much interested in the program and the outcomes of education in the church college, especially in the meaningfulness of such a college's commitment to the Christian philosophy. Although frequently discussed, there was little agreement on what constituted a Christian college, or how it should be expected to differ from a good liberal arts college with no church connection. Therefore, as my particular project for the semester's work in the Cooperative Study, I decided to undertake an examination of this problem, approached in the context of the general education philosophy to which the Study at Chicago was committed.

This proved to be a rewarding undertaking. Not only did I develop a more mature and concrete educational philosophy, but I also formulated a concept of the Christian college that I found far more meaningful than the point of view generally accepted in church-

related colleges. That spring I wrote an essay entitled "A Program for the Christian College" outlining my position. This was then read to the group of some fifteen or so faculty members from other colleges in the Study who were working at Chicago that semester. The reaction of this group at Chicago was on the whole quite favorable, and their comments and suggestions most helpful.

A Program for the Christian College. During the time I was in Chicago there was some discussion of the church-related college in *The Christian Century*, the influential Protestant journal of religion. I was especially interested in an article in the May 28, 1941, issue, entitled "Lost—The Christian College," so decided to send my Cooperative Study essay on "A Program for the Christian College" along to *The Christian Century*. The article appeared in the September 24, 1941, issue of that journal and it attracted enough attention to justify its being reprinted in the December, 1941, issue of the *American College Bulletin*. I also had a number of letters from interested readers commenting upon its appeal. Ralph Ogan, Associate Director of the Cooperative Study, wrote asking for enough copies of the article to distribute to each of the church-related colleges in the Study. There were six or eight, as I recall. And Dr. Henry Sweets, at that time Secretary of the Executive Committee on Christian Education in the Southern Presbyterian Church wrote me, saying that he felt the article to be a real service to the thinking of the Southern Presbyterian colleges.

Certainly the most flattering letter I received, however, came from the new president of Manchester College in Indiana, who wrote: "I would rather have written that article than anything I have ever read in that magazine (*The Christian Century*) since Morrison's 'Inner Citadel of Democracy.' I have read and reread the article and am drawing on it for my Inauguration Address on Saturday next."* As a part of the Inaugural ceremony Manchester College also arranged a Conference on Higher Education and invited me to address the Conference on November 7, which I did.

My approach in this article on the Christian college was based upon two assumptions: First, that church-related colleges in general differ little from good liberal arts colleges that have no such connection. A required course or two in Bible, and one or two voluntary student religious organizations, do not significantly influence the educational program of the college. Nor does the requirement that faculty members have some religious faith and church affiliation.

My second assumption was that the philosophy of general education (as adopted in the Cooperative Study) does for the first time provide an educational philosophy and an approach to higher educa-

*In a letter to me from President V. F. Schwalm, dated November 8, 1941.

tion that may make possible a meaningful Christian College. The proponents of this philosophy (as I have already pointed out) maintain that the significant outcome of a college education is not the amount of information a student acquires in his four years but rather the informed attitudes, convictions and philosophy of life that he develops. The responsibility of the college is seen therefore as two-fold: It must first determine what attitudes and convictions it believes its graduates should possess as a result of their college experience. Then it must identify the educational experiences that will produce such informed attitudes and convictions, and make these experiences the heart of its general education curriculum.

It is easy to see the appeal of this point of view for those interested in a genuinely Christian college. In my article in 1941, I wrote: "A college that recognizes as its specific educational responsibility the development of enlightened Christian conviction and responsible Christian citizenship, and endeavors to provide an effective program of higher education designed to achieve this end, is in the only meaningful sense of that term a 'Christian college'."

Two further comments on this statement are perhaps desirable. It is important, of course, to recognize that it applies specifically to the general education program of the college—the educational program designed for all students and ideally *required* of all students. In addition to the general education program, every student will have advanced courses largely in his major field. These in the Christian college, as in every good college, should acquaint him with the best scholarship to be found in that field and equip him for any further graduate or professional study he may need or desire.

In the second place, some comment is also necessary on the question of "indoctrination," an issue that will inevitably be raised by the advocates of "objectivity" in college teaching. One should point out, initially, that almost all schools of contemporary psychology and sociology agree in rejecting the possibility of complete objectivity in anyone's point of view. All our thinking is conditioned by the purposes and the values that we bring to any particular situation. There is no excuse, of course, in a Christian program of general education for deception or misrepresentation, for presenting only one side of an issue, or refusing to let students "think for themselves" in so far as that phrase has any real meaning. If this is what "indoctrination" means, then there is no place for it either in the church college or in any college worthy of its name.

But if indoctrination is taken to mean believing in something thoughtfully and deeply, and in presenting the evidence for it honestly and forcefully, then no program of Christian education is possible

without this. Nor is a program of education for democracy, or for scientific endeavor, or any effective educational program, for that matter. There is no way of escaping this dilemma. Since the *Christian* college, however, recognizes openly and explicitly its commitment to the Christian philosophy of life, it can certainly be guilty of no charge of subterfuge or misrepresentation in shaping its program of general education accordingly. Indeed is it not open to more justifiable criticism if it fails to do so?

Miles Krumbine and Plymouth Church. There was another rather unexpected result of the article on the Christian college. Plymouth Church in Shaker Heights, one of the influential churches in Cleveland, decided to employ a paid director of its religious education program, and someone familiar with my article on the Christian college suggested to Miles Krumbine, the minister, that I might be a good choice for that position. While the position did not particularly interest me, I agreed to talk with Dr. Krumbine about the work he had in mind. He proved to be an unusually able and stimulating person. We finally settled upon a part-time arrangement where I would spend Sunday and an occasional Saturday handling the religious education program at Plymouth Church. This was acceptable both to Dr. Krumbine and to Paul Fall, who had succeeded Kenneth Brown as president of Hiram. It also provided me with an addition to my Hiram salary that was at that time not merely desirable but almost essential.

The work at Plymouth Church was quite pleasant on the whole. I met a number of congenial members of the congregation there and thoroughly enjoyed my contacts with Dr. Krumbine. On the other hand, I am quite certain that I made little, if any, real contribution to the educational work of Plymouth Church. This was just not an undertaking in which I had either much competence or much interest. When Dr. Krumbine asked me to stop by his office for a conference after church one Sunday morning in May, 1942, I was prepared to have him express his disappointment at the outcome of our arrangement. Instead, to my surprise, he told me that he was planning to be away a couple of months that summer and would like for me to take his place during that time.

I replied immediately that while I felt complimented by this suggestion, I would not think of agreeing to preach to a congregation that had been accustomed to hearing his sermons every Sunday. Dr. Krumbine answered in thoroughly characteristic fashion: "Oh, nobody here comes to church in the summer." With this reassurance I finally agreed to undertake the assignment that summer and thoroughly enjoyed it. As it turned out, my most pleasant experience was in handling the weddings of half a dozen young couples.

This being the summer after Pearl Harbor, more young people were getting married than usual and I found the relationship of the minister in these situations especially rewarding. In one or two cases I was even asked to return to Cleveland the following summer to baptize the babies that these marriages produced. And in the spring of 1943 Dr. Krumbine actually went so far as to offer me the position as his assistant. But this experience as a whole, while stimulating and enjoyable, was not such as to tempt me to give up college teaching.

The Last Years at Hiram. There were also changes taking place at Hiram during these years. The World War in which America became involved on December 7, 1941, understandably produced some serious enrollment problems for the college. In time, however, we were fortunate enough to arrange with the army to provide limited academic instruction for an officer training unit and this arrangement enabled the college to weather that crisis. I participated in the army program, teaching a course in geography if I remember correctly. It was a bit unusual to have the class of thirty students march in, salute and take their seats. They did not learn a great deal about geography in my class, I am sure, but at least we all felt that we were making some contribution to the war effort.

The war situation led to another change in my own academic activity. Lake Erie, a small but very attractive college for women located at Painesville, Ohio, is about thirty-five miles north of Hiram. Paul Anderson, the professor of philosophy at Lake Erie, and I saw something of each other at meetings of the American Philosophical Association and gradually became good friends. In 1940 Paul left Lake Erie for a position at Lawrence College in Wisconsin. A year later, to economize on expenses, Miss Helen Bragdon, President of Lake Erie, arranged with me to drive up to Painesville one afternoon a week to give a couple of courses in philosophy at the college. Lake Erie proved to be not only pleasant but somewhat more sophisticated than Hiram in character and social activity.

My work at Lake Erie was soon terminated however by a brief but complete involvement in the war effort. In 1937 I had gone down to Kenyon College for the inauguration as president of Gordon Chalmers, one of my Oxford friends, and had especially enjoyed the renewal of this earlier friendship. Then late in the summer of 1942, Gordon called me to say that having persuaded the U.S. Army Air Corps that they needed to greatly improve their work in meteorology, he was assembling a group of civilian consultants to assist the Air Corps in setting up the new program. Specifically he wanted to find six or eight college administrators who would select promising young men for this Air Corps program in meteorology. I found the

idea appealing and was able to arrange a semester's leave of absence from Hiram with President Fall.

I was also able to choose the colleges and universities in the Southwest as the territory in which to do my recruiting. This naturally was a desirable choice as it would enable me to miss most of the Hiram winter which by this time I was happy to avoid. Our group of personnel consultants met in Chicago for a couple of days of briefing after which I flew to San Antonio, the headquarters so I was informed in Chicago of the 8th Army Air Corps. Arriving in San Antonio on a bright warm fall day, which pleased me greatly, I discovered that the 8th Army Headquarters had recently been moved to Dallas, although somehow this information had not gotten to Chicago. Accordingly I proceeded to Dallas, took care of the necessary military clearance, and then began to contact the universities in that area.

My military status enabled me to arrange visits easily with all the major colleges and universities in Texas, Oklahoma, Arkansas and Louisiana. In each institution I met with students interested in our new Air Corps program in meteorology, explained the program to them in some detail, and enrolled a number of the abler candidates. One rather serious tension developed with our weather officer in Chicago. He was anxious to enroll as large a number of candidates as possible, but not too concerned, I found, with their academic qualifications. I was equally certain that it would be a mistake to accept poorly qualified candidates. We never were able to reach an amicable agreement on that issue.

My most amusing recruiting experience took place at Oklahoma State University. I arrived in Stillwater one afternoon to learn that a meeting of the science faculty had been arranged that evening to hear me speak on the latest developments in meteorology. It was my painful duty to inform the chairman that I really knew nothing about meteorology other than the nature of the new officer training program established by the Air Corps. This proved to be quite a let-down for all concerned.

Early in February, 1943, I returned to Hiram for my second semester classes. The work with the Air Corps had been different and in some ways most interesting. This experience convinced me, however, that a position requiring constant travel and long periods away from home would not suit me as a permanent arrangement.

Summer in Hiram was as pleasant as ever. I was getting my course work in shape for the fall semester when unexpectedly Paul Weaver, chairman of the religion and philosophy program at Stephens College, called me about a position in philosophy at

Stephens. After clearing the matter with President Fall, I arranged a trip to Columbia, Missouri, where I met with Paul and had a look at first hand at the Stephens situation.

The visit was most enjoyable. I was much impressed with the college and the faculty members I talked with. Both the educational philosophy at Stephens as well as the program in philosophy also proved quite appealing. Eve was likewise much in favor of the proposed move. As much as we enjoyed Hiram, and especially our friends on the faculty, ten years seemed a good period of time to have spent there. Our boys were getting older, the weather was getting colder—at least it seemed so to me—and the more progressive educational spirit that Hiram had known while Kenneth Brown was president was no longer so apparent. I, therefore, accepted the position at Stephens and we moved to Columbia early in September, 1943.

III. STEPHENS COLLEGE

(1943 - 1946)

Located in Columbia, Missouri, Stephens is one of America's more progressive and popular colleges for women. When I joined the faculty in 1943, Stephens had a student body of about 2,000, drawn largely from the mid-West. Texas, Illinois and California were especially well represented, but there were also a number of girls from the South, especially from Florida, as well as some from the East. Indeed one of the objectives of Stephens was to attract a cosmopolitan student body, in part at least to provide such an environment and influence for its students, but also, of course, to maintain its enrollment. For Stephens, more directly than most colleges, depended almost entirely upon student fees to provide the income necessary for the operation of the college.

Educational Philosophy. Established about one hundred and fifty years ago (1833), the college soon became Columbia Female Academy, a Baptist seminary for young women. There was for many years little to distinguish it from other such institutions. In 1911, however, Stephens was reorganized as a junior college and its new president, James Madison Wood, soon introduced an educational philosophy that differed fundamentally from that accepted in the prominent Eastern colleges for women.

Wellesley, Smith, and Vassar were designed in part at least to make it clear that women were entitled to and capable of handling successfully the same academic curriculum, the same scholarly type of higher education that men enjoyed at Yale, Harvard and Princeton. One might indeed argue that the present proponents of ERA are simply carrying to its logical conclusion the philosophy adopted in the field of higher education by the founders of these distinguished Eastern colleges for women. In fact, it was much this same philosophy also that motivated the advocates of coeducation who initially shaped the outlook of the state universities established later in the central and western part of our country.

The educational philosophy adopted by President Wood at Stephens was based upon quite different assumptions. Young women differ in many important respects from young men, he maintained, not only physical and biological, but psychological, social and emotional as well. Their needs, desires and plans are similarly very different. Hence a program of higher education for women, if intelligently designed, must necessarily differ markedly from such an academic program for men.

One of President Wood's early undertakings at Stephens, working with Dr. W. W. Charters, professor of Higher Education at Ohio State University, was to prepare a survey and analysis of the interests, activities and responsibilities of American women not only as wives and mothers but also in the professional careers that women found most appealing—as well as in the sports which they enjoyed and in which they excelled. On the basis of this study the particular needs and problems of women as women were identified, and President Wood set out to provide at Stephens the kind of educational experiences that would best prepare Stephens College graduates to meet these needs successfully. This was, of course, an excellent example of philosophy of general education in action, a philosophy that I first encountered in the Cooperative Study at Chicago directed by Ralph Tyler. In fact, Tyler, as I later learned, was largely influenced in his own educational philosophy by W. W. Charters.

The Academic Curriculum. When I joined the Stephens faculty in 1943 there were good courses in the Humanities, in art and music, and in those areas of the social and biological sciences of interest and value to women. These courses compared favorably with similar courses in any first rate college, whether colleges for men, for women, or coeducational. There were also, however, at Stephens a number of other courses that one would not be apt to find in other such institutions.

In the field of economics, for example, the basic and most popular course was one entitled "Consumer Economics." In sociology the basic course was understandably "Marriage and the Family," a course taken by almost all Stephens students. The text in this course, *Marriage for Moderns*, written for his students by Henry Bowman, was a book widely used in other American colleges where such courses were offered. This was true as well of the text in Consumer Economics by Arch Troelstrup. Both these men were not only able teachers, well prepared in their respective fields, but were also active in their professional associations. Perhaps the most popular and widely used of such texts written at Stephens, however, was that in the Humanities by Louise Dudley, a text revised and kept up to date for many years.

The Stephens educational philosophy not only influenced the more conventional academic disciplines; it was clearly evident in the area of recreation as well. Riding was then as now quite popular with college age girls and the Stephens program in this field, one of the major activities in physical education, was superior in both quality and extent to that in any other woman's college in the country, I am sure. I remember well how much I was impressed by the riding

competition I saw at Commencement on my first visit to Stephens. Personal appearance also has, of course, always been an important feminine concern. This naturally had a place in President Wood's concept of education for women. As a matter of fact, the courses in fashion design and personal grooming were taught by Powers models in my years at Stephens and were understandably among the courses popular with the students.

Interestingly enough there was also at that time a well developed program in aviation at Stephens, the best in the field in any woman's college in the country. It was President Wood's belief that in the near future private planes would be almost as widely used as automobiles. Hence young women should have the opportunity to prepare themselves for this aspect of social life as adequately as for any other. As it happened, of course, Mr. Wood's vision of the future in this instance did not prove to be completely accurate, but the course in aviation well illustrates the educational philosophy that shaped the Stephens program.

The Program in Religion. Although no longer directly related to the Baptist Church, Stephens was in origin and tradition a Baptist school, and religion was for President Wood a concern of major importance. He was convinced, however, that the teaching of religion in the typical liberal arts college, even in the church-related college, was too conventional and ineffective as well as not intelligently designed to appeal to young women. Hence he did not seek teachers in the area of religion who were primarily scholars, interested in research and writing, but rather competent and attractive men and women who could present religion in sound but appealing and meaningful fashion to young women in college.

His success in this undertaking not only was impressive but actually a bit surprising. Jessie Burrall, an unusually gifted teacher, had major responsibility for the program in religion early in President Wood's administration. She made the Burrall Bible Class one of the outstanding features of the Stephens curriculum.

I was acquainted in one way or another with many of those who followed Jesse Burrall as teachers of the Burrall Class and directors of the Stephens program in religion. Kenneth Brown, who came from Stephens to Hiram as president in 1930, was persuaded by Mr. Wood to accept this responsibility at Stephens in 1925, rather than an instructorship in English at Harvard. Assisted by Nellie Lee Holt, he strengthened the academic soundness of the Burrall Class and likewise enhanced its appeal to Stephens students.

When I joined the division of religion and philosophy at Stephens in 1943, Paul Weaver, a dynamic and attractive young man whom

I had known at Yale, was chairman of that division and teacher of the Burrall Class. Under his direction, it was one of the more meaningful experiences in the Stephens educational program. I have never been associated with a college in which the "required" work in religion played so desirable and successful a role. Paul was not only a gifted speaker but an intelligent and well informed student of religion. In his Thursday evening Burrall Class talks, which were required for all students, he used a variety of dramatic aids most effectively. The Burrall Cabinet, composed of eight or ten outstanding students, met with Paul each week to help him identify the major interests and concerns of students. These were the insights that then determined the direction and focus of his Thursday evening talks and, of course, helped account for their relevance. Membership on the Burrall Cabinet was a recognition prized by the students, another indication of the influence and prestige of that activity at Stephens.*

In addition to the required Thursday evening Burrall Class meeting, there were, of course, more conventional elective courses in religion but these as well were shaped by the same student-centered philosophy. I worked with Paul in one such course, dealing with a variety of enduring religious problems, and found this to be a stimulating experience for myself as well as for the students.

Teaching at Stephens. The student body at Stephens was quite diverse in academic competence, more so indeed than in most private colleges. The program there in the arts, in personal grooming, and in horseback riding, for example, was widely known and was of major interest to many of the girls who came to Stephens. As a result, the college in some academic circles was thought to be essentially a finishing school for young ladies. Actually, however, the academic work in the Humanities and the social sciences at Stephens compared quite favorably with that done during the first two years in the better liberal arts colleges in the country. There were at Stephens a number of students as capable as those found elsewhere, to whom such courses proved appealing. These girls went on from Stephens to graduate later at outstanding universities. As my courses in philosophy were all elective, only the abler students took these courses and, in my judgment, they were as capable as any students I have taught elsewhere in introductory or general education courses. Certainly these classes at Stephens I found consistently stimulating and enjoyable.

In accord with the educational philosophy of the college, major

*An indication of the high quality of religious leadership at Stephens during these years is to be seen in the fact that Kenneth Brown left Stephens to become president of Hiram College. Paul Weaver left later to become president of Lake Erie College, and Harry Philpot, who succeeded Paul at Stephens, left to become initially vice-president at the University of Florida, and then president of Auburn University.

emphasis at Stephens was placed upon effective teaching. While I have taught in other colleges where this point of view was accepted, I have never been in an institution where the resources of the college were so fully directed to achieving this goal nor where advancement so clearly depended on success in this endeavor. Ways of improving the effectiveness of instruction were discussed in faculty conferences, while audiovisual and other such aids were easily available. Not only were better methods of evaluating success in classroom instruction sought, but regular use of such evaluation devices by the faculty was also expected. The dean of instruction at that time, B. Lamar Johnson, was widely recognized as one of the abler men in the junior college field. Lamar did an excellent job at Stephens, I felt, in keeping the quality of instruction in the classroom a matter of primary concern. Since the purpose of teaching is obviously to enhance the students' learning, Stephens students were involved in evaluating the educational process and their judgment concerning the appeal and value of a course was considered important. Unless students are learning, effective teaching is obviously not taking place—the position emphasized at Stephens, with complete justification in my opinion.

In my introductory course in philosophy at Stephens I adopted this approach and laid the foundation for a college text that I published some years later, entitled *Philosophies Men Live By*. Had I stayed longer at Stephens, this text might well have taken a place, I believe, among those mentioned earlier as distinctive and successful Stephens texts. Interestingly enough I detected no feeling, even among the girls at Stephens at that time, that such a title was clear evidence of masculine chauvinism.

The consequences of this effort of mine to involve the students more effectively in their work in philosophy at times proved to be somewhat amusing. As we studied hedonistic philosophies, for example, I suggested that students try quite consciously to practice hedonism for a week or so, then to make a similar effort as we studied rationalism, pragmatism, and other points of view. In each case they were to attempt also some evaluation of the appeal and value of the philosophy in question. These were still war years and the Stephens girls were frequently dating men in the service. One Monday morning two attractive girls in the philosophy course stayed after class to see me. On a date that weekend with two soldiers, they had tried to discuss philosophy with their dates and, the girls said, "They thought we were crazy."

Life in Columbia. Looking back upon the three years we spent in Columbia, I feel this to have been as enjoyable and stimulating as any comparable period in our lives. We lived not far from the college, next door to Dr. and Mrs. W. W. Charters. Charters, upon

retiring as a professor of education at Ohio State, had moved to Columbia and was serving as consultant in residence for the educational program at Stephens. We soon became good friends of the Charters, and I worked with him on two or three projects. We did one brochure, I remember, on *Women's Responsibilities in Citizenship*, and another on theological education in the Baptist seminaries, in each case using the Stephens educational philosophy to shape our approach and point of view.

Among the Stephens faculty Irmgard and Roy Ivan Johnson were also good friends of ours as were Agnes and Lamar Johnson. Although not related to each other, both Lamar and Roy Ivan were influential members of the college faculty for many years. Both made important contributions to the educational program of Stephens, Roy Ivan as director of communications skills and Lamar as dean of instruction. Our friendship with Paul and Betty Weaver was equally enjoyable. We saw them frequently, and one summer Paul arranged for us to spend several weeks at a cabin on a lake in the Arkansas Ozarks that belonged to a friend of his. The outing proved especially pleasant for Eve and our three sons.

One social occasion while we were at Stephens was of special interest. In November, 1944, Bill Fulbright was elected to his first term in the U.S. Senate. The campaign in Arkansas had attracted a good bit of attention and Fulbright happened to be in Columbia a few weeks later. I had known him at Oxford—his college there, Pembroke, was just across the street from Christ Church—so we arranged a reception for him in Columbia. It was a pleasant affair and enabled all our Stephens friends to meet him.

The recreational facilities available to the faculty at Stephens were also unusually good, better indeed than those I have found at other institutions. The college owned a lake with an adjacent golf course, which faculty members and their families used. We often enjoyed family picnics at the lake while I usually played golf once or twice a week on the Stephens course. Early in our first year at Stephens we met Ben Powell, the librarian at the University of Missouri, and his wife Betsy. We found them congenial friends and Ben frequently played golf with me. Some years later he accepted a position as University Librarian at Duke and I had a number of pleasant contacts with him there when I was at St. Andrews.

The Preface to Philosophy. Without question, my most stimulating academic activity while at Stephens was in connection with a project I undertook for the U.S. Armed Forces Institute. This institute provided for men in military service various courses acceptable for academic credit in college as well as text books designed for use in such courses. Early in 1944 the Institute decided to prepare such

a course in the field of philosophy. Four well-known American philosophers were asked to write the text for this course while Chancellor William Tolley of Syracuse University and Russell Cooper, then Associate Dean at the University of Minnesota, agreed to care for all other necessary details. Chancellor Tolley arranged for two men in philosophy at Syracuse to prepare a Book of Readings to accompany the Text, while Russell to my surprise stopped by Stephens to ask me to prepare a Workbook for students who took the course. The opportunity to work on this project with four distinguished philosophers was naturally quite appealing so I was happy to agree to do the Workbook.

Our group of consultants met in New York in April, 1944, to finalize plans for the course. The philosophers involved in the project were Brand Blanshard of Yale, W. E. Hocking of Harvard, John Herman Randall, Jr. of Columbia, and Charles Hendel of Yale. They had already agreed upon *Preface to Philosophy* as the title of our course, a choice with which I was well satisfied. When we discussed the general approach to be made, however, a rather basic disagreement did develop. The four philosophers proposed a somewhat conventional approach designed to prove an overview of the field of philosophy, with each of the four writing an essay in his area of special competence. I objected strongly to that approach, arguing instead that we should make the concerns and experiences of the prospective students our point of departure in a discussion of contrasting philosophical positions—essentially, that is, using the general education point of view in shaping the course.

The rejection of this idea by the other members of the group was not only immediate and unequivocal, but also rather interesting. Professor Hocking, for example, said that the approach I suggested had merit, he felt, but was one which he himself had no interest in undertaking. Randall's reaction was more direct and less complimentary. He did not see, he said, why Mr. Davidson, who worked with "those non-intellectual young ladies at Stephens College," should tell the consultants how this course in philosophy should be taught. Randall then asked me, with a faint suspicion of superiority, where I had done graduate work in philosophy. When I told him that my degree was from Yale, however, he admitted that this at least was respectable enough.

When our meeting broke up that day, I assumed that in the light of this discussion the question of handling the course was settled. On the following morning, I was surprised to find that the Director of the Institute had been asked to come up from Washington to make a final decision. He understandably approved the approach supported by Hocking and Randall but I was pleased to see that

my proposal had seemed important enough to justify having the top brass in Washington called in to settle the matter. Since I had argued strongly for my point of view, it seemed only proper for me to suggest that under the circumstances I withdraw from the undertaking. The Director of the Institute, however, pointed out that it would certainly be desirable to have my approach represented in the Workbook for the students in the course, so I agreed to continue.

As I later discovered, my vigorous but low key advocacy of the general education approach to our course had made a favorable impression on the group, even though that approach had been rejected. Chancellor Tolly went so far as to explore with me the possibility of spending some time at Syracuse, and some months later Professor Blanshard, then chairman of the philosophy department at Yale, told me that he had discussed with the philosophy faculty at Yale the possibility of my joining that faculty. After some discussion, they had decided against offering me a position, he said, because I had not as yet established a scholarly reputation in any one branch of philosophy. And interestingly enough, despite our earlier differences, Randall and I parted on very good terms. On later occasions I had several pleasant visits with him at Columbia University.

Returning to Stephens after our meeting in New York, I enlisted the assistance of my two colleagues in philosophy there, Paul Weaver and Ken Berry, in preparing the Workbook. After several months, we completed the Workbook and sent the manuscript on to the Macmillan Company in New York, who were to publish the three volumes. The Textbook and the Anthology appeared in 1946 as planned. However, I had a note from the Director of the Institute saying that due to a shortage of paper, occasioned by the war effort, Macmillan would not be able to publish the Workbook.

Actually we had not done as good a job with that volume as I had hoped. It was quite uneven, some sections being very good I felt, but others hardly acceptable. So I was never sure whether it was the unacceptable quality of the manuscript or the lack of paper that caused Macmillan to decide not to publish the Workbook. I did receive a check for \$1,000.00, however, from the Armed Forces Institute to recompense me for my time and effort. This I divided with my two colleagues at Stephens. I also have copies of the Textbook and the Anthology, each entitled *Preface to Philosophy*, in which my assistance in reading and making suggestions for both volumes is gratefully acknowledged. And I have the page proofs of the Workbook, which in places does not now appear too unsatisfactory. I look back, therefore, upon the project as a whole with rather mixed feelings. My participation was, I am sure, well worth-

while. Although the outcome was not exactly what I might have wished, the experience itself was by no means without genuine value.

A Variety of Possible Positions Considered. Life at Stephens continued to be very pleasant. Nowhere had we enjoyed so many attractive and congenial friends; nowhere had I found teaching so stimulating and students so responsive. During our second and third years in Columbia, however, my contacts with other possible positions continued to increase. Also I came to feel that, as pleasant as was our life in Columbia, Stephens did not provide quite the kind of academic situation in which one would want to remain for his entire professional career.

As a matter of fact, whether deserved or not, Stephens did not have the kind of academic reputation that many friends of mine thought I would find desirable. One of these, Gordon Chalmers, president of Kenyon College, recommended me for several interesting positions during those years. Early in the winter of 1944, I had a letter from acting president W. O. Sypherd of the University of Delaware, saying that a new dean of the College of Arts and Sciences at that University was being appointed, a position for which I had been highly recommended by Gordon Chalmers. At Sypherd's request I arranged to stop by for an interview a short time later in Dover, Delaware. My meeting with the faculty committee there, however, proved rather disappointing. A candidate for president of the University also happened to be on campus at the same time and to me did not appear to be at all impressive. The Selection Committee and I soon reached a mutual agreement to delay the selection of the new dean until a new president was appointed. This in fact provided a pleasant way of terminating the matter both for me and for the Delaware Committee.

Not long after returning from this trip to Delaware, I received a most cordial letter from Laird Bell, a Chicago lawyer who was chairman of the Board of Trustees at Carleton College, one of the better liberal arts colleges in the mid-West. A new president was being appointed at Carleton, Mr. Bell wrote, and Gordon Chalmers had recommended me highly for the position. He suggested that we arrange a conference in Chicago to discuss the position. As I considered the matter, two things became clear in my mind. In the first place, I certainly did not have the credentials at that time to justify my consideration as a serious candidate for the presidency of Carleton College. And, secondly, I had no desire to live in the kind of climate one finds in Minnesota. With these two considerations in mind, I wrote Mr. Bell an appreciative letter saying that I was not interested just then in being considered for such an administrative position. Eve never forgave me, I fear, for not at least meeting Mr.

Bell and talking with him about the Carleton position. The idea of being the wife of a college president did appeal to her much more, I am sure, than the responsibilities involved in such a position appealed to me.

Interestingly enough, soon after Gordon Chalmers made these two recommendations, one of the men whom I had known at Yale did much the same thing. Clarence Shedd, director of the Yale program of religion in higher education, was frequently asked by various universities to suggest desirable men for such positions in these institutions. Feeling, as he wrote, that he would like to see me assume responsibility for the religion program in a major Southern university, Clarence recommended me for several such appointments. As the result of one such recommendation, I had an inquiry from an independently supported department of religion at the University of Iowa, asking if I would be interested in a position there. Then a few months later a similar inquiry came from Louisiana State University saying that a new department of religion was being established there and asking if I would be interested in the chairmanship of that department. After some consideration, I did not find either of these positions genuinely appealing. Hence I wrote an appreciative letter to each institution stating that as my work at Stephens was proving most rewarding, I did not wish to be considered for another position at that time.

Then around Christmas, 1945, I received similar letters from both the University of Georgia and the University of Florida, each stating that a department of religion was being established at that university and asking if I would like to be considered as a candidate for the chairmanship of the new department. I also had a letter from Clarence expressing the hope that I would accept one of these positions. Since I had not even gone for an interview at either of the other two positions for which he had so kindly recommended me, I did feel that I should at least show him the courtesy of visiting one of these. The fact that the temperature was just about zero in Columbia, with some six or eight inches of snow on the ground when I received the letter from the University of Florida, did not lessen the appeal of that institution, I must admit.

So I wrote Dean Leigh of the College of Arts and Sciences at Florida saying that I would like to visit the University and talk with the faculty committee about the position. His reply was quite interesting: travel funds for such interviews were unfortunately not approved by the Florida Legislature, but the University would be happy to care for my accommodations in Gainesville if I would like to come down for the interview. I assured Dean Leigh that I would not be willing to consider such a position without a visit to the

campus but that under the circumstances I would be willing to care for the expense of the trip to Florida myself. Necessary arrangements were made for the visit in early March, 1946. (Perhaps I should note parenthetically that it was a good many years later before provision was made at the University of Florida to care for interviews with candidates for even important academic positions. For some sixteen years it was necessary for me to appoint new members of our Humanities staff at the University without being able to arrange an interview with them in Gainesville.)

My visit to Gainesville that spring was very pleasant. I was favorably impressed by the University of Florida, and found March sunshine as well as the oranges and grapefruit in Gainesville especially enjoyable. Dean Leigh and his wife were also most cordial and hospitable. He even picked half a dozen grapefruit from the trees in his own yard for me to take back to my wife in Columbia. But I was not able to develop any genuine enthusiasm for the position in religion at the University as this was outlined to me by the faculty committee. It became increasingly clear in my mind, as I already suspected, that my professional interest lay primarily in philosophy, and only secondarily in religion. Accordingly, after several days in Gainesville, I felt compelled to inform the Florida Committee that I must withdraw my name as a candidate for the position in religion at the University.

Meanwhile, however, another unexpected development had taken place. In looking over the University of Florida catalog, I found that some ten years earlier an interesting program of general education had been inaugurated at the University, and a new college had been established to administer this program. The Humanities course in this general education program was described in terms that I found especially appealing since philosophy was seen as an essential component of the Humanities. After having discussed the position in religion for a day or two, I suggested to Dean Leigh that I would like an appointment with Dean Little of the University College in order to learn a little more about the general education program. Dean Leigh assured me that there was no point in my talking with Dean Little, just a waste of time in his opinion, but he agreed to set up the appointment for me when I insisted.

I saw Dean Little in his office the next morning and had a very pleasant talk with him about general education and the Humanities program at Florida. Not thinking of our conference as especially important, I told him that, while I had been much impressed by the catalog description of the Humanities course, I doubted very much if the course at Florida could be anything like as good as the description. He looked at me a bit quizzically but made no comment which, as I later learned, was quite characteristic. I also explained

to him my reason for being in Gainesville and told him that, if I did accept a position at the University, I would certainly like to do some teaching in the Humanities program. This, he assured me, could easily be arranged, and we parted in friendly fashion.

The next morning, much to my surprise, Dean Little called and asked me to stop by his office. When I did so, he informed me that he was appointing a new chairman of the Humanities program and would like to discuss that position with me. We explored the matter in some detail, after which Dean Little arranged with one of the men on his staff to give me a tour of the University College facilities. I naturally found this new development in the situation at Florida most interesting.

When I returned to Missouri, reaching Columbia rather late the next night, Eve greeted me with the information that Paul Anderson, a good friend of mine from Hiram days and now president of Pennsylvania College for Women in Pittsburgh, had called earlier that day. Paul asked that I return the call as soon as I got home, she said. Upon doing so, I found that he wanted to discuss with me a position in philosophy at PCW. Somewhat reluctantly I agreed to visit the campus in Pittsburgh within a few days to talk with him about the appointment he had in mind.

Unfortunately Pittsburgh in March turned out to have none of the attraction of Florida. There was still snow on the ground; the wind was quite chilly; and in 1946 the city was still covered with a heavy cloud of smog. I talked with Paul at some length about the academic program he was developing at Pennsylvania College for Women, which was located on the former Mellon estate in Pittsburgh, and spent some time driving around the city with a member of his faculty. As much as I would have enjoyed working with Paul, however, I did not find in the position at PCW nearly the appeal that the Humanities program at Florida held for me. When leaving Pittsburgh I agreed to make a final decision in the matter within a day or two.

Upon getting back to Columbia, I found a welcome telegram from Dean Little. After getting my credentials from Dean Leigh and looking them over carefully, he would like to offer me the position at the University of Florida, Dean Little said, as chairman of the Humanities. I had no hesitation in deciding to accept the position at Florida rather than that in Pittsburgh with Paul Anderson. Perhaps it is worth mentioning in this connection, however, that after a successful term as president of PCW, Paul moved to Temple University in Philadelphia as vice president, and some years later became president of that university. More recently (in 1973) after retiring at sixty-five, he is now president-emeritus of Temple.

At Stephens both President Wood and Dr. Charters expressed regret at seeing us leave. I was pleased when Dr. Charters suggested that I could well become head of the philosophy program at Stephens if I decided to remain. Actually, however, there was no question in my mind about the desirability of the move to Florida. My only regret in the matter has been that I was not fortunate enough to have joined the Stephens faculty when I was younger. Three years there was clearly not long enough to derive full benefit from what Stephens had to offer in the way of appealing educational philosophy, emphasis upon excellence in teaching, and stimulating professional friendships. But at forty-five it was definitely time, I felt, to move on.

IV. THE YEARS IN FLORIDA

(1946 - 1962)

Florida was the last of the Southern states to establish a state university for the education of its citizens. When Dr. John J. Tigert became its third president in 1928, the University of Florida at Gainesville was not quite twenty-five years old. Nor was higher education a matter of great concern in the eyes of the state legislature, or the people of Florida, for that matter. There were at the time just over two thousand students enrolled in the university, and neither its physical plant nor its academic stature was especially impressive.

For some twenty years President Tigert devoted all his energies to strengthening the university. He sought to gain for it not only a much improved national reputation in academic circles but also within the state itself a wider recognition of its importance for the welfare and progress of Florida. When he retired in 1947, a year after I joined the university faculty, Tigert's achievement in both these areas was impressive, especially so in view of the serious obstacles he faced during his entire administration. In fact, the University of Florida owes much more to his leadership, I feel, than is generally recognized at present.

Establishment of the General College. This is not the place, of course, for a description in any detail of developments during Tigert's administration at the University of Florida.* Two of his accomplishments in particular, however, were of special interest to me. In 1937 he was successful in securing for the university a chapter of Phi Beta Kappa, Florida being one of eight institutions approved that year by the Phi Beta Kappa Senate from some two hundred colleges and universities seeking Phi Beta Kappa charters. The establishment of the General College a few years earlier (1934) was without question Tigert's most controversial and widely discussed academic achievement. This he accomplished almost single-handedly; it was the development at Florida also, of course, that led to my joining the university faculty there some years later.

Early in his administration President Tigert saw that the university's academic program during the first two years was by no means satisfactory. At that time about one-half of the entering students dropped out by the end of the second year, while almost two-thirds of those who entered never graduated from the university. As U. S. Commissioner of Education for some seven years before coming to

*This has been done quite fully by George Osborne in his volume *John James Tigert: American Educator* (University of Florida Press, 1974), a biography to which I am indebted for information about many of these developments.

Florida, Tigert had certainly become familiar with early programs of general education and he soon began conferring with the deans of the various colleges in the university, suggesting to them what he felt to be a desirable reorganization of the academic curriculum for freshmen and sophomores.

Unfortunately these deans, who composed the Academic Council of the university, showed little enthusiasm for Tigert's ideas. He then requested that they take his proposals to their respective faculties for further consideration. The deans later reported to the President that the college faculties without exception were opposed to the kind of drastic reorganization of the lower division curriculum that President Tigert proposed.

By now a program of general education for all students at the University was clearly one of Tigert's primary concerns. He decided, therefore, to take the matter to the State Board of Control, a commission appointed by the governor to supervise the three state universities in Florida. At its meeting in September 1934, Tigert persuaded the Board of Control to *direct* him to undertake the needed reorganization of the university curriculum. He then called a meeting of the university faculty and informed them of this fact. At that meeting, after presenting to the faculty the kind of general education program he thought desirable, Tigert asked those interested in such a program to send him their ideas and suggestions.

To this request the president received only three replies from the faculty. These came from Walter J. Matherly, Dean of the College of Business Administration, A. P. Black, professor of chemistry, and Winston W. Little, assistant professor of education. Thereupon Tigert named these three men to a committee which he authorized to work out plans for the new lower division curriculum.* As proposed by this committee, an independent academic unit, the General College, was to be established by the president. It would administer a program of general education, designed for freshmen and sophomores, consisting of six required comprehensive courses. Eleven other elective general courses were also to be gradually developed and introduced.

To prepare and administer comprehensive examinations in the required general courses, a Board of University Examiners was to be established. The student's grade in each course was then to be determined by his grade on this examination, not by his instructor in a particular class. This innovation clearly reflected Tigert's own earlier experience as a Rhodes Scholar at Oxford University. It was also essentially that adopted by Frank Aydelotte when he reorganized the

*This information was given to me by Dr. Tigert himself in a private conversation some years after his retirement.

academic curriculum at Swarthmore a few years earlier as well as one introduced at the University of Chicago by Robert Hutchins.

General Education at Florida. The major objectives adopted for the general education program at Florida were quite ambitious. They were, however, comparable to those proposed in other such programs at the time, and provide a good statement of the aims of general education. Included were: (1) the ability to think clearly and speak effectively; (2) an understanding of the duties and responsibilities of good citizenship; (3) familiarity with the scientific method and the contributions of the various sciences; (4) an appreciation of the best religious and philosophical thought; and (5) the ability to use relevant facts in choosing a profession or career as well as in solving the practical problems of life.

The comprehensive courses designed to achieve these goals were Written and Spoken English, American Institutions, the Physical Sciences, the Biological Sciences, Practical Logic and General Mathematics, and the Humanities. These six comprehensive courses made up the required general education program in the university.* In 1945 the name of the college itself was changed from the General College to University College. It has been suggested that Dr. Tigert himself may have proposed this change, since one of the oldest colleges composing Oxford University is also named University College. Whether this was true or not, the change in name was a happy one.

Evaluating the success of a program that undertook to achieve such broad objectives as those listed above would obviously be difficult. As pointed out by Ralph Tyler in 1941 at the Cooperative Study of General Education at Chicago,** in the objectives of general education student attitudes and values are as important as is information. Yet as far as I am aware, there was too little effort to measure the outcomes of the general education programs at Florida except in terms of information required. This indicates what was perhaps a serious problem to be found, not only at Florida but in almost all early programs of general education.

The Humanities in General Education. In the summer of 1946 I began my work as chairman of the Humanities in University College. Looking for a way to strengthen this program, Winston Little, dean of the college, appointed not only a new chairman that summer, but also four more new members of the Humanities faculty. When we arrived in Gainesville, he turned over to us the task of reorganizing the program.

*Actually there were seven different courses, but Practical Logic and General Mathematics were each one semester courses and were grouped together to form six full year required courses. The names of the courses given here were adopted in 1945, not in all cases those proposed in 1934.

**See description of this study in Part Two, Ch. II, pp. 63-66 above.

This new group was not only able and experienced, we were also quite congenial. Among the areas included in the Humanities, literature was represented by William Ruff, with teaching experience and a Ph.D. in this field from Yale, and by Tom Hart, with a University of Michigan Ph.D. and teaching experience in Minnesota. Music and the arts were represented by Bob Carson, skilled in both areas with a Ph.D. from Michigan in history. My field, of course, was philosophy, an area in which I was joined by Hans Groth, who came to us from Washington State University with experience in both history and classical philosophy. Bob Carson and I had worked in the general education program at Stephens College and the other three members of the new Humanities faculty were all fully in sympathy with the philosophy of general education. All four new men likewise proved to be excellent teachers—well informed, enthusiastic about the value of the Humanities, and stimulating in their presentation of material in class. This group became the nucleus around which we were able during the next decade to build a strong Humanities faculty at Florida.*

Our work together that summer (1946) in reorganizing the comprehensive Humanities course was strenuous but thoroughly enjoyable. We decided to retain the historical framework already used in the course, but during the first semester to emphasize the major creative periods in Western civilization. Here the interrelation between literature, philosophy and the arts becomes especially meaningful and the important role of the Humanities quite apparent. An article of mine in the July, 1948, issue of *The Journal of General Education*, entitled "The Humanities in General Education at the University of Florida," described our Humanities course as it was developed during the summer of 1946 and revised somewhat during the next year or two.

As stated in this article, our central purpose in the Humanities was "to help the student gain a more adequate understanding of his cultural heritage, an enlarged appreciation of the enduring values that give meaning and purpose to human life, and a philosophy of life adequate for the needs of our age." To achieve this goal, we planned to provide for the student "a wide and appealing acquaintance with literature, philosophy and art that has some genuine claim to greatness, and likewise to encourage him to face for himself the issues" found here. This, of course, was an ambitious undertaking, one that could not be achieved in a single college course. We believed it to be not only well worth attempting, however, but also an essential component of any good program of general education.

*Later able members of our Humanities staff in University College included: Morris Storer and Al Lewis in philosophy; Didier Graeffe in art and music; Arthur Funk in history; Nathan Starr, Irmgard Johnson, Jim Sunwall and Roy Lambert in literature. Clarence Derrick succeeded me as chairman of the program in 1962.

As the creative periods in our cultural heritage to be given major emphasis during the first semester we selected: (1) the Age of Pericles in Athens, (2) the Augustan Age in Rome, (3) the Medieval Synthesis, (4) the Renaissance in Italy, and (5) the Age of Reason.* In the influential literature, philosophy, art and music of each age the unique spirit, and the values that shaped its view of life, found lasting expression. When exposed to this material, our students, we were confident, would find some, if not all, of the values to be derived from a study of the Humanities.

The Humanities in Contemporary Life. The second semester of the course we organized as a study of the Humanities in contemporary life. Major emphasis was placed here upon the conflict of values that shape the literature, philosophy and art of our day. In theory at least our concern with the development of student attitudes, values and appreciation outweighed our interest in the mere acquisition of information. Hence a frank and honest student evaluation of their experience in the course was as necessary as were tests and examinations. It was no surprise to find from these student evaluations that our study of the Humanities in contemporary life was both more interesting, and, in the students' opinion, of more value than the study of their cultural heritage.

In a program like ours at Florida, required of all students, motivation becomes a matter of primary concern. Where Humanities courses are elective, and, like that at Davidson College, open only to students of superior ability, students who enroll are already interested. At least they have chosen the course themselves. With us at Florida, however, in a required program, the initial student reaction was too often: why do I have to take this course anyway? If our students were to find their study of the Humanities appealing and meaningful, we had to capture their interest at once.

We became increasingly dissatisfied, therefore, with the historical framework used in the course. Our students began their study of the Humanities with the thought and achievement of the Athenian Greeks some 2500 years ago, material not too interesting for the average sophomore at the University of Florida in 1950. As a result we "lost" a fair number of students during the first few weeks of the course, and seldom were able to recapture their interest.

After some soul searching and no little difficulty with deans and registrars, we decided simply to reverse the work of the two semesters in the Humanities course: beginning the course with contemporary literature, philosophy, art and music; then devoting the second

**Loc. cit.*, pp. 238 ff. This article of mine was included in the volume edited by Earl J. McGrath, entitled *The Humanities in General Education* (Wm. C. Brown Co. 1949), a volume which contains descriptions of Humanities courses at some twenty American colleges and universities. I also wrote the concluding chapter in that volume, entitled "Trends in the Humanities in General Education."

semester to the study of our cultural heritage. One principle emphasized in the general education movement, of course, was that successful teaching must begin with students where they are. This we were attempting to do.

A number of our more conservative colleagues insisted that this new approach would be short-lived. In a year or two, they said, we would return to the good old chronological framework in which the faculty, if not the students, felt much more comfortable. Happily, these predictions proved to be completely unfounded. As we had anticipated, the contemporary material held a much greater appeal for our students. Far fewer lost their interest in the course during the early weeks.

Desirable contemporary material for use in a Humanities program like ours, however, was not easy to find. It became increasingly evident that we would have to provide our own text in order to have what we needed. In 1955, therefore, we arranged with the Dryden Press to publish for us an anthology of contemporary literature, art, music and philosophy, entitled *The Humanities in Contemporary Life*. William Ruff, Tom Hart, and Arthur Funk, senior members of our Humanities faculty, worked with me as editors of this volume. Organized around major points of view in the thought of our age, it included selections in literature from such writers as Walt Whitman, Vachel Lindsay, Robert Frost, T. S. Eliot, Leo Tolstoy and Elmer Rice. In the arts we used essays with illustrations by Frank Lloyd Wright, Vincent Van Gogh, and Tchaikovsky; in philosophy selections from the works of William James, John Dewey, Friederich Nietzsche, and John Stuart Mill. Essays by Darwin, Freud, Lenin and Arthur Koestler were also included; and the anthology was supplemented by a novel or two.

This proved to be a stimulating course for university sophomores at Florida, students whose cultural background was as a rule quite limited. We later discussed the course with members of the Humanities faculty at Florida State University in Tallahassee, where there was also a required Humanities program. They likewise found our approach appealing, and we agreed to work with them on a revised edition of the Humanities anthology. Published by Holt, Rinehart and Winston, this text was then used in the Humanities courses at both universities.* In fact, it proved to be a popular text and was also used in a number of other institutions for a good many years.

The Humanities was my major concern at Florida for some sixteen years. Ours, moreover, was certainly one of the well known and

*The revised edition of the *Humanities in Contemporary Life* was edited by William Ruff and myself from Florida with Sarah Herndon and Russell Reaver from Florida State. This was the only instance, so far as I know, of cooperation between the general education programs at the two universities.

highly regarded Humanities programs in American universities at that time. We participated in every national endeavor to strengthen general education in the Humanities and took the lead in similar efforts in Florida. During those years I was fortunate enough also to work under three university presidents, Dr. Tigert, Dr. Miller, and Dr. Reitz, all of whom believed in and actively supported programs of general education.

The Rhodes Scholarships in Florida. Among other activities in which I was engaged while in Florida, my participation in the selection of Southern Rhodes scholars was certainly one of the more interesting. In the spring of 1947, the Association of American Rhodes Scholars planned a reunion at Princeton University, arranged to coincide with Princeton's Bicentennial celebration. I happened to mention to President Tigert that I was going to the Rhodes Scholar Reunion and, somewhat to my surprise, I had a letter from him a few days later, appointing me official delegate of the University to the Princeton Bicentennial. This was done partly for economic reasons, I am sure. The appropriations from the Florida legislature at that time were not adequate even to meet the major needs of the university and, as far as I can recall, I was given no compensation for the expenses of the trip. Nevertheless, a number of senior members of the Florida faculty, I discovered, were unhappy to see a relative newcomer appointed as the university representative to that occasion at Princeton.

Both the Princeton Bicentennial and the Rhodes Scholar Reunion were enjoyable occasions. As I later discovered, moreover, financial stringency was not the only, perhaps not even the major reason for Dr. Tigert's decision not to attend these events himself. Instead, when the district method of selecting Rhodes Scholars was adopted in 1932 in accord with the proposal of Frank Aydelotte, American Secretary of the Scholarships,* Tigert had strongly opposed the change. He and Aydelotte were contemporaries at Oxford from 1905 to 1907, but this disagreement over the method of selecting American Rhodes Scholars created a serious and lasting tension between the two men.

As American Secretary of the Rhodes Scholarships Aydelotte not only organized the Princeton Reunion, he also directed the work of the various selection committees. Prior to 1932, Dr. Tigert had been quite active in the Florida Committee of Selection; in fact, largely responsible for its successful operation. After the new plan of selection was adopted, however, he refused to have anything more to do with the work of the Committee. As a result, the Florida Committee lost much of its effectiveness. When, a year after the Princeton Reunion, Dr. Aydelotte asked me to serve as a member of the Florida Com-

*The change in method of selecting Rhodes Scholars, proposed by Aydelotte and adopted in 1932, is described above, Part II, pp. 57-58.

mittee, I was both surprised and disturbed to see how unsatisfactory the performance of the Committee actually was.

Not long after our meeting, I wrote a note to Aydelotte, reporting the unfortunate state of affairs in Florida and urging him to do something to improve the situation. As is frequently the case in such situations, Aydelotte replied that he was appointing me Secretary of the Florida Committee and expected me to see that the difficulties were cared for.

Fortunately the membership of our Florida Committee was greatly strengthened that fall (1948). I was also able to persuade an outstanding senior in the Law School, Reece Smith, to apply for a Rhodes Scholarship. Not only was Reece easily the ablest of our applicants in Florida, but he was then successful in the competition before the Southern District Committee.

Accepted by Christ Church, Reece entered Oxford in 1949. In more recent years he has become one of Florida's distinguished Rhodes Scholars. In 1981 Reece served as president of the American Bar Association, after having completed earlier a term as president of the Florida Bar. He was also for a time acting president of the University of South Florida as well as chairman of the Governor's Committee on Higher Education, a committee appointed to examine our Florida program of higher education and make recommendations for its improvement.

The Selection Committees. During the twelve years (1948-'60) that I served as secretary of the Florida Committee of Selection, Bill McRae (Florida and Christ Church, 1933) was probably our ablest committee member. McRae was a lawyer with Senator Holland's firm in Bartow and was appointed a federal judge in 1961. Louis Hector (Florida and Christ Church, 1938), a Miami lawyer who held several government positions in Washington, was also an able member of the Committee. Soon after Reece Smith returned from Oxford, he too began serving on our Committee and in recent years has been its Secretary.

Each year we invited the president of a Florida college to serve as Chairman of the Committee. This provided for me a pleasant association with half a dozen college presidents in Florida. That with Hugh McKean, president of Rollins College, I recall as being especially enjoyable. As a rule, twelve to fifteen candidates applied for the scholarship each year in Florida. Not too frequently, I regret to say, were any of our Florida candidates outstanding enough to be appointed Rhodes Scholars by the Southern District Committee, a committee composed of one representative from each of its six states.*

*These states are in addition to Florida, Virginia, North and South Carolina, Georgia and Tennessee.

John L. Moore, Jr. (Florida and Balliol, 1951) was one impressive Florida candidate, however, appointed by the District Committee during those years. After completing his law degree at Harvard, John practiced law in Atlanta for some years and served on the Georgia Committee on Mental Health while Jimmy Carter was governor of Georgia. When Carter became president he appointed Moore chairman of the Export-Import Bank in Washington. During his four years in this position, John visited at least half of the 140 countries with which the Bank did business, greatly improving its operation. In 1978 he was elected president of the International Union of Credit and Investment Insurers in Switzerland—the first American president of this Berne Union. John now practices law in Washington, where he is a member of Board of Direction of the Association of American Rhodes Scholars.

For several years (1952-'55) I myself was a member of the Southern District Committee on which a prominent Southern college president was invited each year to serve as chairman. Both Presidents John Cunningham and Grier Martin of Davidson College served as chairman of the District Committee while I was a member. During these years I especially enjoyed a renewed association with John Davis, my former colleague at Southwestern, as well as with Dr. Tremaine Billings of Vanderbilt University, both at different times Tennessee representatives on the District Committee. Edgar Shannon, then associate professor of English at the University of Virginia, and later president of that University, was another able and congenial committee member during that time.

While serving on the District Committee I was a bit unhappy to observe that the candidates from Florida and South Carolina were, as a rule, not among the more impressive that we interviewed, while candidates from North Carolina and Virginia were generally among the most impressive. Unfortunately there were then neither universities nor private colleges in Florida or South Carolina comparable in academic stature to those in North Carolina and Virginia. Such indeed is, I fear, still too largely the case.

Without question, however, the outstanding Rhodes Scholar appointed by the Southern District Committee during my years as a member was David Alexander (Tennessee and Christ Church, 1954), a graduate of Southwestern in Memphis. More recently Alexander has served for a time as president of Southwestern and at present is president of Pomona College in California. Quite recently (1980) he was selected as the new American Secretary of the Rhodes Scholarships, an impressive academic appointment. In this capacity Alexander now has major responsibility for handling the scholarships in this

country. He is the first Southern Rhodes Scholar to hold this position since the establishment of the scholarships in 1903.

Philosophies Men Live By. The Humanities program at the University of Florida I found especially appealing because in it we were able to make philosophy a meaningful aspect of general education, designed for all university students. This indeed distinguished our program from Humanities courses taught in many other institutions. For a number of years, however, I had felt that professional philosophers were becoming much too technical in their approach. Too often they were talking only to each other, even when university professors, rather than to the students.

During my early years in Florida I devoted a good bit of time, therefore, to completing a rather different philosophy text, one that I began while at Stephens. In it I sought to relate the study of philosophy in appealing fashion to the interests and experiences of college students. My purpose, as stated in the Introduction to the text, was "to make the insights of the great philosophers available to the beginning student in terms that he could understand and find appealing." Instead of the usual historical approach, I divided the book into four major ethical positions: (1) The Pursuit of Pleasure, (2) The Life of Reason, (3) The Urge of Progress, and (4) The Compulsion of the Ideal. The thought of a dozen of the great philosophers was used to develop these four points of view. This clearly provided the kind of more popular approach to philosophy we needed in our Humanities program at Florida. It was an approach that Stanley Burnshaw, president of the Dryden Press, also found appealing when I talked with him about the book.

Burnshaw was anxious to have the Dryden Press, one of the good smaller New York publishing houses, bring out my text in the spring of 1952. I did not get the manuscript to him until after the 1951 Christmas vacation, but he went ahead with his plans to do so. Soon after he received the manuscript, Burnshaw called me, asking that I suggest someone in the New York area who could review it for Dryden at once—actually an unusual procedure as an author seldom ever knows whom a publisher asks to do this job. I suggested Sydney Hook, professor of philosophy at New York University, as the right person. Hook was not only thoroughly competent, of course, but I also felt he would have some appreciation for the kind of approach to philosophy made in my manuscript, even though he might well not agree with my overall point of view.

Hook's evaluation of the manuscript was most interesting. This was a good text, he wrote Burnshaw, although not one that he himself would want to use. (I had not expected, of course, that he would.) It will prove appealing to students, he continued, if their professors

let them read it. This comment I felt to be especially discerning, as I had some misgivings on this point myself. Burnshaw, however, was satisfied and put the book in production at once. I received a bound copy of the text, entitled *Philosophies Men Live By*, on April 27, my birthday in fact, not quite four months after the manuscript had been submitted to Burnshaw. Anyone familiar with New York publishers will recognize this as something of a record.

In its 1952 Spring catalog, the Dryden Press gave special emphasis to *Philosophies Men Live By*. A comment on the book by Gerrit Schipper, professor of philosophy at the University of Miami: "An Invitation to Philosophy the Student Cannot Decline," provided an excellent heading for the notice in the Dryden catalog. In time the text was adopted in some one hundred and fifty college and university courses in philosophy. At Davidson College, the book was a popular text in George Abernathy's introductory course for a number of years. In our Humanities course at Florida it gave us the kind of approach to philosophy desirable in a sound program of general education.

I was not only pleased but somewhat surprised at the number of letters I received from readers of the book. Although designed as a college text, I had written *PMLB* in such fashion as to appeal, I hoped, to more thoughtful readers in general and this proved to be the case. One reader in St. Petersburg, Florida, wrote me: "I have never read a book in philosophy so well written." Another wrote from Tucson, Arizona: "It's the most interesting text book I have ever read." And this from a college student: "I don't know when I have been so stimulated by a text book."

The most thoughtful professional evaluation of *Philosophies Men Live By* came, I felt, from J. Glenn Gray, then chairman of the philosophy department at Colorado College, one of the good liberal arts colleges in the West. "You are to be congratulated," he said in a letter to me, "on a rare feat, writing a readable, simple but not oversimplified text in beginning philosophy."

One other experience was especially gratifying. Some months after *PMLB* was published, I had a phone call one night from Dr. Arthur Flemming, then president of Ohio Wesleyan University in Columbus. He was filling a position in philosophy at that institution, Dr. Flemming said, and after reading *Philosophies Men Live By*, felt I was just the person he wanted for that position. Naturally I was much pleased. I felt compelled to tell President Flemming, however, that I was happy in my work at Florida and not interested in considering another position at that time. What I did not tell him, of course, was that after moving from Ohio to Florida, by way of Missouri, I had no intention of ever returning to face the Ohio winters.

The Search for Meaning in Life. A few years after the publication of *Philosophies Men Live By*, the Dryden Press was bought by Henry Holt & Co., one of New York's older and highly respected publishing houses.* *PMLB* continued to be among Holt's more popular texts in philosophy, and in 1960 Holt also published the revised edition of our *Humanities in Contemporary Life* mentioned above. During these years my association with Charles Madison, managing editor of the college department at Holt, was an especially pleasant one. Mr. Madison asked me to read and evaluate several manuscripts in the Humanities for him, by far the most impressive of which was *Arts and Ideas* by William Fleming. I wrote Mr. Madison an enthusiastic review of that manuscript. It was published by Holt in 1955 and soon became one of the outstanding texts in Humanities. In 1968, an enlarged and profusely illustrated edition of *Arts and Ideas* was easily the most successful text in the field published in this country.

In the spring of 1960 Mr. Madison also suggested that I prepare a book of readings in philosophy for Holt. The idea appealed to me as I had felt for some time that a volume of selections from the works of the philosophers discussed in *Philosophies Men Live By* would make a useful volume. Such a book would not only provide a desirable companion for *PMLB* in classes where instructors wanted more first-hand material available for their students but might well also prove to be a successful text by itself in courses where only original sources were used. Therefore, I readily agreed to prepare the book and spent the next couple of years selecting and organizing material for it.

While working on this volume I was fortunate enough to receive a small research grant from the Duke University Library. This enabled me to spend the summer of 1960 in Durham, using the excellent facilities of the library at Duke. Ben Powell, a good friend during our years in Columbia, Missouri, was now Director of the Duke University Libraries, and I was happy to be able to renew this friendship.

Entitled *The Search for Meaning in Life*, my book of readings in philosophy was published in 1962 by Holt, Rinehart and Winston.** Following in general the organization of *PMLB*, I divided the volume into six sections: (1) The Basic Assumptions of Hedonism; (2) The Enduring Insights of the Rationalist; (3) The Implications of Naturalism; (4) The Pilgrimage of the Pragmatist; (5) The Faith of the Theist; and (6) The Commitment of the Existentialist. Selections

*My friendship with Stanley Burnshaw, president of Dryden, was both enjoyable and professionally valuable. Not often does a not-too-well known author have so close a relationship with his publisher. In fact, Burnshaw had asked me to do a book on the philosophy of religion for Dryden and we signed a contract for the book. It was never done, however. I was a bit unhappy when he told me that he planned to sell Dryden Press to Henry Holt & Co., but in the long run that proved to be a desirable move for me as well.

**Henry Holt & Co. had acquired both these other two publishing houses some years after purchasing the Dryden Press and late in 1960 officially changed its name to Holt, Rinehart and Winston, Inc.

taken from the works of some twenty-five distinguished philosophers were included to provide meaningful development of these six sections.

While by no means as successful as *PMLB*, this book of readings did well as a college text. During its first ten years (1962-'72) with sales of about 35,000 copies, it actually outsold *PMLB* in the same period. As I moved from teaching to college administration in 1962, just after *The Search for Meaning* was published, it proved to be my last book in philosophy.

The Cooperative Study of Evaluation in General Education. One of the serious problems faced by almost every program of general education is the failure to retain a fresh and innovative spirit. It is too easy after years of relatively successful operation for such programs to lose their vitality, and simply continue without new ideas and fresh inspiration. This was a situation developing too clearly, I felt, in our University College program. At least two desirable efforts were made during my years in Florida to remedy the situation, although in the end neither was completely successful.

The first of these was our participation in a three-year Cooperative Study of Evaluation in General Education, sponsored by the American Council on Education in 1949-'52. In this study, eighteen other well-known colleges and universities took part. The Study itself was located on the Michigan State University campus, and directed by Paul Dressel, chairman of the Board of Examiners at Michigan State.

This Cooperative Study, like that at the University of Chicago ten years earlier, was concerned primarily with such general education objectives as attitudes and values, objectives that went beyond the acquisition of information. Here, for the first time in my experience, a specific effort at the national level was made to find ways of measuring progress in the achievement of such objectives. What it demonstrated in the Humanities, I fear, was the extreme difficulty, perhaps even the impossibility, of success in such an undertaking.

As seen quite clearly in Earl McGrath's volume, *The Humanities in General Education* (1949), Humanities courses in major colleges and universities throughout the country differ markedly in nature and purpose. This was certainly true of such courses in the ten institutions represented in our Humanities Intercollegiate Committee.* Hence agreement upon objectives other than information to be identified and evaluated was for us quite difficult. As the directors of the Cooperative Study later wrote: "It is against a backdrop of confusion in regards to aims, methods, and content of humanities courses that the work of the Humanities Committee . . . must be examined.**"

*Included among these institutions were Boston University, Colgate University, Florida State, University of Florida, Michigan State, Muskingum College, Stephens College, and Wright Junior College.

***General Education: Explorations in Education* (1954), p. 139 - the final Report of the Directors of the Cooperative Study (Dressel and Mayhew).

Despite the time and effort given to this Cooperative Study over the three-year period, it actually had little effect upon the development of our Humanities program at the University of Florida. In all fairness, of course, I would have to accept much of the responsibility for this. However, the major concerns of the Cooperative Study, as well as the kind of objectives it emphasized, were simply not the serious concerns of our Humanities faculty at Florida. The conclusion reached by the director of the Cooperative Study was, I fear, an accurate one: "Rejection of evaluation is apparently quite common among Humanities teachers, but is not limited to them."* By this, of course was meant the kind of evaluation undertaken in the Cooperative Study. In the Humanities the objectives of teaching are too intangible; they differ too much from instructor to instructor, to make possible objective testing and evaluation on a national scale. Essay tests composed and graded by the instructor, despite their obvious limitations, clearly remain the kind of evaluation preferred by Humanities teachers.

The 1957 Evaluation. A more successful effort to strengthen our program in the Humanities, as well as the total general education program at Florida, was made about five years later. In 1957 Dean Little, with the support of President Reitz, invited a group of distinguished consultants to undertake an evaluation of the University College program. Included in this group were recognized leaders in the field of general education in the country. Working with us in the Humanities during the spring and summer of 1957 were Dean Harry Carman of Columbia College, Columbia University; Earl McGrath, recently U.S. Commissioner of Education; Paul Dressel who had directed the Cooperative Study at Michigan State; and Lennox Gray, professor of English at Teachers College, Columbia University.

These men met with our Humanities staff on various occasions, examined our program in detail, discussed their reactions and suggestions with us, and made a final report to Dean Little and President Reitz. The broad value of this evaluation, conducted by men of their professional stature, can hardly be overestimated. It was the kind of evaluation that every general education program must have periodically if it is to survive. Our most serious problem at Florida, after some twenty-five years in the general education program, was clearly a lack of flexibility and of imaginative experimentation with new ideas, combined with a satisfaction with the *status quo* and a tendency to resist all change. It is this fault indeed which in time seems to weaken almost every successful academic undertaking.

The chief defect in the Consultants' Report to President Reitz was in my judgment their failure to be critical enough of our Florida

**Ibid.*, p. 26.

program, not only in the Humanities but in other areas as well. The University College program at that time was not a bad program, but it should have been better. Yet none of the consultants obviously was inclined to make criticisms that would reflect unfavorably upon Dean Little or those of us responsible for the program. This was an understandable but, I feel, an unfortunate attitude on their part.

Innovations of Our Own. During my last years as chairman of the Humanities, we made several rather significant efforts of our own to meet the kind of limitations I saw in the Humanities program. In 1959, working with Kenneth Christiansen, the new director of educational television at the University, we undertook an experimental program of teaching the Humanities on television. A limited number of Humanities sections were selected for this purpose and two of our abler lecturers, Bob Carson and Didier Graeffe, were assigned the task of preparing the TV programs in cooperation with the staff of the university TV station. This experiment created quite a bit of interest. Among other things we did find that a richer body of instructional materials was made available for use on well prepared TV programs than instructors as a rule use in regular class lectures. But television did not prove successful in replacing the instructor in our Humanities classes—fortunately perhaps for college professors.

We also sought at about the same time to broaden our study of the Humanities. When our program was initially developed in the mid-forties, its concern was naturally limited to a consideration of the ideas and values of Western culture. By 1960, however, the civilization of the Orient was becoming increasingly important as America's involvement in the world as a whole became greater. Therefore we at first experimented with the inclusion of some Oriental materials in our basic Humanities course. As we already had more material than we could adequately cover, this naturally proved far from satisfactory. So we saw the wisdom of developing a separate course in Asian Humanities. Fortunately we had just the right person for this undertaking. Irmgard Johnson, whom I had known at Stephens College, had joined our Humanities staff in 1955 and was enthusiastic about developing the course in Asian Humanities. Under her capable direction, this course became one of the more popular as well as valuable experiences available for Humanities students.

One other concern in strengthening our program was a need to provide more stimulating instruction for superior students. Ours was a program required of all students at the University, but it was almost impossible to combine suitable material for the average student and challenging material for the superior student in the same class—a constant problem for required programs of general education. We therefore decided to experiment with a number of sections set aside

for superior students, expecting a higher level of achievement in these sections and selecting as instructors faculty members capable of handling such instruction successfully. This, I felt, proved to be one of our most successful innovations.*

The Appeal of Frank Lloyd Wright's Architecture. During our years in Gainesville my most enjoyable non-academic undertaking was the building of two attractive homes. This not only gave me a great deal of personal satisfaction, but also a much clearer awareness of what was desirable in an attractive and comfortable home. While teaching "The Humanities in Contemporary Life," I had become interested in the architecture of Frank Lloyd Wright, America's greatest and perhaps most controversial architect. Fortunately also I had an opportunity to visit several of the homes Wright designed, and found them equally appealing.

After designing a number of expensive buildings, homes like the Robie House in Chicago (1906) and buildings like the Imperial Hotel in Tokyo (1922), Wright turned his attention during the 1950's to practical homes for families of more limited means. Many of these homes were built in Wisconsin and Michigan; several were near East Lansing. While at the summer conferences on general education at Michigan State University in 1951 and '52, I visited one of those in the East Lansing group. The house itself I found to be as impressive as were Wright's principles of architecture in the abstract. Then, a year or two later, when speaking at a conference on the Humanities at Arizona State University, I drove out to see Taliesin West, Wright's own home and school, in the Arizona desert not far from Phoenix. Also on this visit, I was able to see the home Wright designed for his son in Scottsdale, a Phoenix suburb.

In all these houses the distinctive and characteristic features of Wright's "organic" architecture are clearly to be seen and for me equally desirable. Several such features might be noted. In the first place, for Wright, a house should be built from the inside out, not from the outside in as is the custom in most traditional architecture. That is, a comfortable home is not designed as a square or rectangular box into which fits the various functions and activities of family life. Instead, it is the nature of these activities that shape the configuration of the house and its external form. In one of Wright's classic phrases, "Form follows function." Hence in planning a home for a family, Wright always liked to spend some time observing their interests and activities before actually undertaking the design for their home.

Equally important for Wright, the home should be designed to

*These later developments in our program are described in some detail in an essay of mine included in a second volume, entitled *The Humanities in General Education*, edited by James A. Fisher (Wm. C. Brown Co., 1960). This volume contains an account of such later developments in fifteen of the Humanities courses described in the 1947 volume with the same title, edited by Earl McGrath.

fit its location and environment. When completed, it should appear almost as a natural element, an organic part not an intrusion upon the landscape; and the world outside should become an integral part of the home inside. This meant the use of native materials, of course, both rock and wood. It also meant the large use of glass panels and glass doors to open the house to the natural elements outside. In a noted house that he designed in Pennsylvania, Wright once went so far as to incorporate a small stream and waterfall within its living room, producing a quite dramatic effect.*

Extremes such as this, of course, are seldom practical, but the principles illustrated here I found to be both sound and pleasing. The proper orientation of the house also, to allow the living area to enjoy the full benefit of the Southern sun in winter, and the extensive use of glass to make the natural landscape an important dimension of the house itself are, in my judgment, essential features of a desirable home. The space inside the house must also be open and "flowing," Wright insisted, not cut up into a number of small boxes. Living and dining areas are for him related parts of one large open space, a space further enlarged by its openness to the world of nature outside.

With a growing appreciation of Wright's architecture, I found the houses we lived in during our early years in Gainesville increasingly unappealing. As late as 1950 there were relatively few attractive contemporary homes in Gainesville—a fact now hard to believe some thirty years later. Not until I began receiving royalties from *Philosophies Men Live By*, however, was I financially able to remedy our own situation. I then bought a large wooded lot in Kirkwood, one of the desirable Gainesville suburbs, and began at once to plan the kind of home we wanted.

The house in Kirkwood, completed in 1955, was gratifyingly attractive and comfortable. It incorporated many of Frank Lloyd Wright's architectural principles, and even friends of ours who had expressed a dislike for contemporary architecture were favorably impressed. As one of these well expressed his reaction to our living and dining area, which was actually somewhat dramatic: "I never thought it would be like this."

During the years in our Kirkwood home we enjoyed a number of pleasant social occasions. Several I recall especially well. As hosts for the local Yale club, we had an impressive reception for Chester Bowles soon after his return from his post as our American ambassador in India. On another occasion we invited a number of university faculty, including John Allen, the vice president, to meet with Lamar Johnson, dean of instruction at Stephens College, and discuss with

*The E. J. Kaufman House, Bear Run, Pennsylvania (1936). In a number of books, especially in his *Autobiography* (Duell, Sloan & Pearce 1943), Wright has developed and illustrated the principles he believed in.

him some aspects of general education. Kenneth Brown, the former president of Hiram College and later director of the Danforth Foundation, also arranged to visit us while he was in Florida, interviewing candidates for the Danforth fellowships. And Victor Brown, my good friend of college days at Davidson and Yale, spent a weekend with us while we lived in Kirkwood. Our guests on all these occasions were most favorably impressed by the Kirkwood house.

During the next five years I designed and built two more homes, the first in Gainesville, the second in North Carolina. Both were attractive, and both included desirable features advocated by Frank Lloyd Wright. Neither, however, quite so clearly exemplified Wright's architectural philosophy as did the home in Kirkwood.

Opportunities to Leave Florida. For me one particularly desirable outcome of the 1957 Evaluation of our University College program was the lasting friendships that developed from my association with Dean Harry Carman of Columbia University and Earl McGrath, then U.S. Commissioner of Education. Both these men were frequently consulted by college administrators seeking to fill positions in their own institutions; both were kind enough to recommend me for rather important academic appointments.

Early in March, 1958, I had a cordial letter from the president of Oklahoma State University concerning the position of Dean of the College of Arts and Sciences which was being filled at Oklahoma State. Dean Carman, he wrote, had recommended me highly for this position. Was it an appointment in which I would be interested? Actually, of course, I had no desire to leave Florida for a position in Oklahoma. So I wrote the president of Oklahoma State an appreciative letter, thanking him for his consideration but saying that I was not interested in leaving the University of Florida at that time.

About a year later I had a similar letter from the president of Grinnell College, one of the good liberal arts colleges in the mid-West. He, too, was filling the position of Dean of the College at his institution, and asked if I would be interested in that appointment. In this case it was Earl McGrath who had recommended me for the position. Grinnell was a college in which I would have enjoyed working I am sure—had it been located somewhere in the Southeast, rather than in Iowa. Under the circumstances, however, I decided simply to write the president of Grinnell expressing my appreciation for his consideration but saying that I preferred to stay on in the East coast rather than move to the mid-West.

Florida Presbyterian College.* Not too long after this, a third and more appealing position, this one at Florida Presbyterian College,

*The name of this college was changed some years later, of course, in recognition of the generosity of one of its wealthy trustees, and is now Eckerd College.

was also offered me. Florida as it happens has had fewer good liberal arts colleges than any of the other Southern states. Stetson University, a strong Baptist institution, founded at Deland in 1883, is Florida's oldest liberal arts college. Florida Southern, a good Methodist College, was founded at Lakeland in 1885, and Rollins College opened at Winter Park the same year. Until recently these were the only three liberal arts colleges of any importance in the state.

As Northern (U.S.A.) Presbyterian churches were gradually established in Florida, however, as well as more numerous Southern (U.S.) Presbyterian churches, the interest in having a strong Presbyterian college in the state led to a united effort by these two church bodies to establish one. Necessary support for such a college was rather quickly secured. By September, 1960, Florida Presbyterian College affiliated with both the Northern and Southern Presbyterian Churches, was ready to open in St. Petersburg.

A new campus for the college, contemporary in style and located on the bay at the southwest corner of the city, had been built, and Dr. William Kadel, pastor of the Orlando Presbyterian Church, named its first president. I had the opportunity of working with Dr. Hunter Blakely, secretary of higher education in the Southern Presbyterian Church, in selecting a dean for the new college. Our choice was John Bevan, then professor of psychology at Davidson College. I knew Bevan only slightly at that time, but he proved to be an excellent choice for the position at Florida Presbyterian.

Before the new college opened, Bevan brought together a group of half a dozen consultants to plan a suitable curriculum for Florida Presbyterian and asked me to serve as a member of this group. We met several times during the preceding winter, seeking primarily to design the kind of general education program needed to justify church support for the college. This was naturally a question in which I was most interested, and in my judgment the educational program we agreed upon was an excellent one. We all felt that religion in general, the Christian faith in particular, should be treated as a basic dimension of human life, and not isolated in a required course or two in Bible, as was so often the case in the traditional Protestant college curriculum.

I recall quite clearly our discussion of this matter with Dr. Kadel, the new president. If this was our recommendation, and we could support it on sound educational grounds, Dr. Kadel agreed that he would recommend this program, rather than several required Bible courses, to the trustees of the college—which he did, thus assuring an outstanding general education program at Florida Presbyterian.

My one specific contribution to this program lay in convincing our group of consultants that the program in the freshman year should

begin by involving the students in significant and meaningful contemporary issues, social as well as religious, not with a survey of either Hebrew or Greek literature and religious thought. Our religious and cultural heritage could then be dealt with much more effectively during the second year. Structured in this fashion, the program at Florida Presbyterian was from the very beginning unusually stimulating and successful.*

In the spring of 1960 Jack Bevan offered me the chairmanship of the general education program at Florida Presbyterian. I naturally felt honored, and for a number of reasons the position did appeal to me. Not only would working with Bevan in the development of the new program be especially rewarding, but there was good reason to believe that Florida Presbyterian would become an outstanding Presbyterian College, as it has. Unfortunately, however, a move to St. Petersburg at that time would have created rather serious problems in our family situation. Also, I had just agreed with Mr. Madison, college editor at Holt, Rinehart and Winston, to do the book of readings in philosophy, an undertaking in which I was much interested. After careful consideration, I finally decided, therefore, not to accept the position at Florida Presbyterian. There has been no reason, I am glad to say, to believe that this was not the right decision.

The Move to St. Andrews. One Saturday evening in April, 1962, as I was listening to Perry Mason, a popular TV program that I especially enjoyed, I received a call from Ansley Moore, president of St. Andrews—a new Presbyterian College in North Carolina. He was appointing a Dean of the College at St. Andrews, President Moore said, and would like to have me come up to Laurinburg to discuss the position with him. A bit annoyed at having a favorite program interrupted on Saturday evening, I was on the point of telling President Moore that I was not really interested in leaving Florida. Eve, however, to whom I repeated the conversation, saw this as a pleasant spring trip to North Carolina, paid for by St. Andrews; so she wanted us to go. I pointed out that if I were not really interested in the position, we ought not to make the trip at college expense. Nonetheless, after some further discussion, I agreed to go and made the necessary arrangements with President Moore.

It proved to be a most interesting trip. I had pictured St. Andrews as probably having a traditional campus, with several new red brick buildings and a little ivy beginning to grow here and there. Instead I was pleasantly surprised to discover a new modern campus, built

*This approach, of course, incorporated the insights gained in our own experience in the Humanities program at the University of Florida. As far as I can judge, the Florida Presbyterian program proved more stimulating for the students than either the Christianity and Culture program at St. Andrews or the Humanities program at Davidson.

around an attractive lake, with appealing contemporary architecture. In talking with President Moore about the dean's position, I found also that he wanted a new dean with broad academic experience who would assume major responsibility for developing the educational program at St. Andrews. This, of course, did give the position added appeal for me.

St. Andrews had just then embarked upon a significant four-year general education program, entitled Christianity and Culture, designed specifically for a church-related college. While at the college I attended a lecture in this program which happened to be on Stoic philosophy, given by William Alexander, professor of philosophy on the Christianity and Culture staff. It proved to be an excellent lecture, not only in its grasp of Stoicism but also in the presentation of this philosophy in a fashion both meaningful and appealing to college freshmen. If this was an example of the quality of teaching in that program at St. Andrews, I found myself already much interested in the college.

I then asked Leslie Bullock, the chairman of the Christianity and Culture program, to arrange a luncheon for me with half a dozen students in the program, chosen more or less at random. Again I was quite favorably impressed. The students' general reaction to the course was both intelligent and enthusiastic; their grasp of the literature and philosophy being studied at the time was also unusually good, I felt, for freshmen.

Before leaving the next day, I discussed with President Moore the specific terms of the position he was filling. As I told him, I was much impressed by all that I had seen but would like a few days to consider the matter before making a final decision. Upon returning to Florida, I made two phone calls—the first to Jack Bevan at Florida Presbyterian. Jack had served recently on an evaluation committee appointed by the Presbyterian Church to have a look at St. Andrews. His comment was a bit less than enthusiastic: "If the college can get through its first year or two successfully, it may well survive."

I next called Harry Moffett, pastor of the Presbyterian Church in Gastonia, North Carolina, and a member of the St. Andrews Board of Trustees. Harry I had known well when we were both in Columbia, Missouri, some sixteen years earlier. I especially wanted to see if the other ministers on the St. Andrews Board were as thoughtful and as forward looking in their religious outlook as he was. Harry not only assured me that this was the case, but added that he was delighted to hear I was considering the position at St. Andrews.

Putting together all my impressions of St. Andrews along with the appeal of the dean's position as President Moore envisioned it, I now felt ready to accept this appointment, and so informed the president

at St. Andrews as well as Dean Little and President Reitz at Florida. This decision reflected not only my interest in St. Andrews but also my feeling that it was time to turn over the chairmanship of the Humanities program at Florida to a new and younger man. I had held this position for sixteen years, actually much too long already. After so many years one seldom displays the enthusiasm or fresh insights needed for successful leadership in such an administrative position.

Both I as well as my successor as chairman of the Humanities served for some sixteen years in this position, as did many chairmen in other general education areas. These program chairmanships had become essentially permanent appointments, which created one of the serious problems in the general education program at Florida in my judgment. By the time the University of Florida adopted a regulation limiting all such administrative appointments to fewer years, other serious problems had also developed for both University College and the general education program at the University. Neither is now (1980) in existence.

V. ST. ANDREWS: The First Decade

(1961-1971)

In September, 1961, the first freshman class entered St. Andrews Presbyterian College. This event marked the culmination of more than six years of study, discussion, and hard work on the part of many able and influential leaders in the Southern Presbyterian Church. It had become increasingly clear some ten years earlier that the Presbyterian churches in North Carolina were attempting to support too many educational institutions, many more than they could adequately provide for. There were at that time eight such North Carolina Southern Presbyterian institutions—three senior colleges, four junior colleges, and one high school.* As a result, few if any of these had adequate equipment and resources, and only one or two were as good as they should have been.

The Church and Higher Education—The 1955 Study. Obtaining a grant of \$50,000 from the Ford Foundation, the Synod of North Carolina undertook a careful study both of its educational problems at that time and of its own responsibility in the field of education. An Advisory Council, composed of half a dozen outstanding men and women in American higher education, was secured to conduct this study. Dean Frances Rosecrance of New York University was the Council chairman. Sara Blanding, president of Vassar, and Thomas Spragens, then president of Stephens College, were among the Council members.

The report of the Advisory Council, entitled "The Church and Higher Education," was submitted to the Synod of North Carolina at its 1955 meeting. The Church has a responsibility, the Council Report affirmed, to provide college students with "an opportunity for higher education of superior quality, shaped by Christian ideals and values." To accomplish this task, the Synod of North Carolina should get out of the high school and junior college business, concentrating its support on two first rate coeducational liberal arts colleges, one in the Piedmont region, the other in the eastern section of North Carolina. The merging of Davidson and Queens would accomplish this aim in the Piedmont, the Report pointed out. The merging of Flora Macdonald, Peace College, and Presbyterian Junior College would accomplish the same result in the eastern part of the state.

Davidson and Queens, however, immediately and firmly rejected any suggestion that they merge to form a strong coeducational college

*The eight institutions were Davidson College for men near Charlotte, Queens College for women in Charlotte, Flora Macdonald College for women in Red Springs, Peace Junior College in Raleigh, Presbyterian Junior College in Maxton, Mitchell Junior College in Statesville, Montreat-Anderson College and Glade Valley High School.

in the Piedmont. Accordingly, this recommendation was not pursued. As one looks now at developments in higher education during the past twenty-five years, this was probably an unfortunate but perhaps unavoidable decision.*

Flora Macdonald, Peace and Presbyterian Junior College, on the other hand, initially agreed with the decision of Synod that they merge to form a new coeducational college in Eastern North Carolina. When it was decided not to locate the new college in Raleigh, however, Peace College withdrew from the merger. Later by legal action, Peace obtained the right to continue as a separate institution, and Synod's affiliation with Mitchell College and Montreat-Anderson, and Glade Valley High School, as well as with Peace, was in time dissolved.

Early Trustee Actions. The Board of Trustees appointed to establish the new college in Eastern North Carolina was faced almost immediately with a number of difficult decisions. To begin with, a location for the new college had to be selected. Laurinburg, a small city in Scotland County, was finally chosen as the desirable location, the support it promised the new college being easily the most adequate offered by any of the other fifteen cities considered. Some \$6 million was raised in Scotland County for the college, and a large tract of land, about 800 acres just south of Laurinburg, was put together for the campus. Fortunately much of the wealth in Scotland County was controlled by Presbyterians, as the name of the county itself might suggest. This fact enabled Laurinburg not only to make its initial generous offer for the college, but also to provide additional financial support needed by St. Andrews during its early development.

An attractive contemporary design for the campus buildings, rather than the traditional collegiate Gothic, was then agreed upon by the Trustees. This in my judgment was one of the very fortunate early Trustee decisions. The college architecture was expected to express in concrete fashion the spirit and outlook of the new college as a whole as well as the essential character of the academic curriculum. The contemporary design proved, I feel, remarkably successful in accomplishing this aim.

Under the direction of Halbert Jones, chairman of the Building Committee of the Board of Trustees, the initial college buildings were constructed around an attractive 70 acre lake, formed for this purpose. There was some criticism at the time of the money spent in constructing this lake. Within a few years, however, its large

*Warner Hall, then pastor of the Covenant Presbyterian Church in Charlotte, served as chairman of the Synod's committee directing this study of the Church's responsibility. Harry Moffett, then pastor of the First Presbyterian Church in Gastonia, successfully presented the recommendations of the Council to Synod. These two influential Presbyterian ministers made a major contribution to the establishment of St. Andrews and both were members of the college's early Board of Trustees.

contribution to the attractiveness of the campus made this seem one of the Trustees' more desirable decisions. College buildings were located on both sides of the lake; the academic buildings on the south side; the buildings for student living—dormitories and student center on the north side.

Two other early decisions of the Trustees proved to be equally far-sighted. Fortunately it was decided that all the new college buildings should be air-conditioned to provide for their satisfactory year-round use. Today this no longer seems unusual or hardly worth noting. At the time, however, (1960), there was no other college in North Carolina, and a few if any in the South, where this situation was to be found. The Trustees also decided to install ramps in the entrances to all academic buildings as well as in the one-story dormitories. Seen as a Christian commitment, this was done in order to enable physically handicapped students to do academic work at the new college without encountering serious physical barriers. Here again St. Andrews proved to be not merely the only college or university in North Carolina but one of the very few in the country at that time to have provision of this sort for physically handicapped students. And this decision in time had a far-reaching influence upon the character and program of the college itself.

Finally, both a suitable name for the new college as well as a desirable president remained to be chosen. A number of what seem to me undesirable suggestions were rejected by the Trustees, and St. Andrews Presbyterian College was agreed upon as the college's official name. The existence and prestige of St. Andrews University, an ancient and respected Presbyterian institution in Scotland, certainly gave added appeal to this choice.

After a careful and extensive search, Dr. Ansley C. Moore, pastor of the Sixth United Presbyterian Church in Pittsburgh, Pennsylvania, was offered the presidency of the new college. A graduate of Emory University, Dr. Moore had served as pastor of several influential Southern Presbyterian churches before going to Pittsburgh. He was especially well fitted personally as well as professionally to secure for St. Andrews the support of Presbyterians in North Carolina, a support essential for the survival and future development of the new college.

The Chapel Hill Report, 1957. One other early decision of the Trustees even more significantly shaped the character and future of St. Andrews. The Trustees recognized that while the academic program of the new college should be of superior quality, it should also in meaningful fashion reflect the relationship of the college to the Presbyterian Church. Securing a grant from the Fund for the Advancement of Education for the purpose, they enlisted an able group

of consultants to study this matter and make recommendations concerning the kind of academic curriculum needed.*

These consultants spent the summer of 1957 at Chapel Hill, North Carolina. There they discussed possible designs for the curriculum of the new college with a wide variety of interested and well informed persons; then formulated their recommendations in a report given to the Trustees in August of that year. This document, known as the Chapel Hill Report and adopted with enthusiasm by the Trustees, became in a very real sense the Charter of St. Andrews.

A Christian college, this report affirmed in agreement with the 1955 study, should certainly be characterized by first-rate scholarship in its academic work. But in itself this was clearly not enough. A major objective of such a college should also be to prepare graduates "whose higher education would develop in them certain characteristics both Christian and liberal."

To achieve this end the consultants proposed a comprehensive four-year program of general education, designed for all students at the college. In it the Hebrew-Christian faith would provide the dominant and integrating principle, but it should be an interdisciplinary program. The insights of literature, history and philosophy would be combined with those of religion to give students a meaningful understanding of their cultural heritage as well as of the essential place of the Hebrew-Christian faith in Western culture. Specific courses for each of the four years in this program were proposed in the Report and, as a title for the entire program, Christianity and Culture was suggested.

The Church College Examined. For a number of reasons the Chapel Hill Report proved to be of particular interest to me. When a Fellow with the Cooperative Study of General Education at the University of Chicago in 1941, I published an article in *The Christian Century*, entitled "A Program for the Christian College." Noting the fact that the stronger church colleges were becoming increasingly secularized, I there maintained that to be true to its reason for existing, the church college must "recognize as its particular institutional function the development of informed Christian conviction and responsible Christian citizenship."***

To accomplish this objective, the basic academic curriculum of the church college had to be rethought. A few required courses in

*Dean William Tausch of Wooster College was chairman of this group of consultants. Ruth Eckert, professor of Higher Education in the University of Minnesota, and Sidney French, Dean of Rollins College, were also members of the group, as were Dean Jamison Jones of Southwestern and Dean Price Gwynn of Flora Macdonald.

**This essay is discussed in some detail on pp. 65-68 above. The references here are from *The Christian Century*, Sept. 24, 1941, p. 1176.

Bible, together with required chapel attendance—the traditional program of church colleges—clearly fail to provide the needed educational experiences. Such things as these, as my article pointed out, touch only the periphery of college life. The church college, adopting the philosophy of general education, ought instead to develop an academic program designed to produce the informed Christian attitudes and values to which it was committed.

When published in 1941, this essay on the Christian college attracted quite a bit of favorable attention. So far as I am aware, however, the Chapel Hill Report in 1957, proposing the Christianity and Culture program for St. Andrews, was the first specific effort on the part of a church college to implement the kind of educational philosophy outlined in my *Christian Century* article some sixteen years earlier.* A valuable opportunity had been lost during this time, I felt, to strengthen the church college. A thoughtful small volume, published in 1961 and entitled *The Protestant Stake in Higher Education*, tends to confirm this fact.

The author of that book, Merrimon Cuninggim, was at the time Executive Director of the Danforth Foundation; and his analysis here of the church college is both incisive and provocative. The conclusions he reaches, however, are anything but reassuring. "Protestant church-related colleges," Cuninggim writes, "as a group are not quality institutions. They are not as good as we think they are; they are not as good as they claim to be; they are not as good as they ought to be; they are not as good."**

This disturbing position Cuninggim supports with some cogent factual data. Sixty-seven of its best colleges have left the church, he points out. Only 8% of Protestant colleges have chapters of Phi Beta Kappa, not an impressive indication of intellectual achievement. Moreover, in the typical Protestant college one finds little intellectual ferment or experimentation with improved teaching methods. A good bit of self-deception is also apparent to the thoughtful observer. This was the situation as Cuninggim saw it in 1961. It was clearly far from encouraging.

Comments such as these about Protestant colleges, made by the Executive Director of a major foundation, even if true, inevitably stirred not merely controversy but also resentment. The Danforth Trustees soon felt it desirable under such circumstances to undertake a careful and comprehensive study of this subject. During a conference at St. Olaf College in the summer of 1962, I happened to hear Cuninggim's rather amusing announcement of this three-year study

*An educational program similar to that proposed in the Chapel Hill Report was also developed a few years later at Florida Presbyterian College. In planning that program I also participated. See pp. 102-103. above.

***Op. cit.*, p. 30.

to be made by the Danforth Foundation. "An officer of the Foundation published recently a small book on the church college about which he really knew very little," Cuninggim said. "The Trustees of the Foundation have decided, therefore, to undertake a careful study of that subject so this will not happen again."

This Danforth study, entitled *Eight Hundred Colleges Face the Future*, is without question one of the important discussions of the church college. It was made during the years 1962-65, exactly the same period in which we were developing our Christianity and Culture program at St. Andrews. For this reason, as well, of course, because of the conclusions reached in the Danforth study, that study is of special interest in our portrayal of St. Andrews' first decade. Before discussing the Danforth study, however, an account of the Christianity and Culture program at St. Andrews seems desirable.

Christianity and Culture: The First Two Years. Having been proposed in the Chapel Hill report as the kind of educational program a church college should have, and approved by the St. Andrews trustees, steps were taken at once to have the first year of the Christianity and Culture program ready when St. Andrews opened in 1961. To Leslie Bullock, professor of religion at Flora Macdonald, was given the responsibility, not only of caring for the necessary academic preparations but also of recruiting an able faculty to handle the program. The success of Christianity and Culture owes much to his early leadership.

A year or two prior to the opening of the college, Carl Bennett in English, Harry Harvin in history, and David Hawk in sociology, were engaged as the initial members of the C&C team. Working with Leslie at Flora MacDonald, they at once began designing the new program. In the summer of 1961 William Alexander in philosophy also joined this group. These men were genuinely committed to the educational philosophy shaping the Christianity and Culture program. They were also not only able but quite stimulating teachers. As mentioned in an earlier chapter, it was Alexander's C&C lecture on Stoicism that impressed me so favorably when I first visited St. Andrews in April 1962.

Designed by this initial team in accord with the recommendations of the Chapel Hill Report, the Christianity and Culture program was interdisciplinary in structure.* Unified by the insights of the Hebrew-Christian faith, the program included a careful study of the great literature and philosophy of Western civilization. Each

*By 1960 the General Education Movement had lost much of the appeal in academic circles that it had for a decade before and after the Harvard Report, *General Education in a Free Society*, (1945). Consequently we never used the term "general education" in describing the St. Andrews Christianity and Culture program, terming it instead "interdisciplinary."

course in the four-year program was to be team taught, with a member of the team representing each of the academic disciplines included in that course. In its weekly meeting each C&C team planned and evaluated the work of the course, seeing that the disciplines represented made the desired contributions to a well organized whole.

The Bible itself provided the integrating principle in the freshman course. Both the Old and the New Testaments were viewed from a sound historical and literary perspective, not as books somehow unrelated to the world in which they were written. A discussion of the literature, philosophy and historical development of the Golden Age of Greece, the Roman world, and the early Middle Ages was included in this freshman course and meaningfully related to the Biblical material.

The course carried a credit of 12 semester hours. That is, it was actually a double course. Since Bennett, Bullock, Harvin and Hawk had been working for some time before St. Andrews opened in September 1961, the freshman course was by then well organized. The material likewise was generally familiar. Hence from its initial year, C&C 101-102 was well taught and quite popular with the students. When I visited the college the following spring (1962), I found the freshman group with whom I met genuinely enthusiastic about their work in the Christianity and Culture program.* This understandably impressed me quite favorably as I sought to obtain an informed view of St. Andrews.

The second year of the program, the course for sophomores, was definitely more difficult in content and likewise less familiar, both to faculty and students. Material covered during the first semester of that year was drawn from the High Middle Ages, the Renaissance, the Reformation and the Age of Reason. In the second semester the Enlightenment, the Industrial Revolution and the rise of Nationalism were discussed. This course was also interdisciplinary in content and team taught, and carried a 12 sem. hr. credit. It was clearly a demanding course.

The sophomore course was offered for the first time in the fall of 1962, which was my initial year as dean of the college. Several able new men were also added to the Christianity and Culture faculty that year. Among them I recall Arthur Macdonald in drama and literature, David McLean in religion, and Spencer Ludlow in philosophy. These men brought increased strength to the Christianity and Culture program and made the C&C faculty easily the strongest in the college.

*In 1961-62 the Christianity and Culture program was offered only to St. Andrews freshmen. Upperclassmen from Flora Macdonald and Presbyterian Junior College completed the requirements for their degree under the Flora Macdonald catalog.

Nevertheless the sophomore Christianity and Culture course was not anything like as successful and appealing to our students in its initial year as the freshman course had been the year before. During the next two years we appointed one chairman, then another, in the sophomore team, yet were not able to develop an organization and approach in the course that met the difficulties. Finally Rod Fulcher was made chairman of the sophomore team and in that position did an outstanding job. Under his leadership, desirable emphasis and course organization was quickly achieved. In another year or two, moreover, sophomore Christianity and Culture had become in the minds of our students probably the most valuable basic course in the St. Andrews curriculum.

This position it maintained for some time. I remember one related incident especially well. As developed under Fulcher's leadership, the sophomore course was not only demanding but undoubtedly quite difficult for the average St. Andrews student. As a result, I felt it desirable to explore with the sophomore Christianity and Culture team ways in which we might care for some of the difficulties without lessening the effectiveness of the course. Having heard a rumor that as dean I was exerting pressure to make the course easier, a group of upper class students, students who had already taken sophomore C&C, came in to see me.

This course, they insisted, was the best in our general education program. Even though demanding, it was a course they felt all St. Andrews students should take. I talked the whole matter over carefully with them, explaining my own concerns in the situation. After this expression of informal student opinion, however, I was careful not to try to weaken in any way the intellectual level of sophomore C&C.

In the light of my own experience at St. Andrews, I can say without hesitation that in the first two years of the Christianity and Culture program, the study of religion gained a meaningfulness for students and a position of academic respectability not found in any required courses in Bible or religion I have known at other church colleges. This program was designed initially by our Chapel Hill consultants as the kind of basic curriculum a church college should have. In my judgment our experience during St. Andrews' first decade provided impressive validation of their expectations.

Christianity and Culture for Juniors and Seniors. The Chapel Hill Report suggested that in the third year Christianity and Culture deal with non-Western religions as seen in their cultural setting, and include some discussion of the differences between Christianity and the non-Christian faiths. This I felt to be not only the kind of

understanding of religion that intelligent students should have but also a course that juniors in college would find appealing. Hence I anticipated little difficulty in developing a quite successful third year course in our Christianity and Culture program.

Unhappily this did not prove to be the case. Over a period of several years we recruited a number of able faculty as members of the junior C&C team. Ron Crossley, whose Ph.D. at Duke was in the field of non-Western religions, was chairman of the junior team when I left St. Andrews in 1971. Bill Winn, who had lived and taught in Burma, worked in the junior program for several years. David McLean, for many years a missionary in Africa, was a member of the initial junior team, and brought a valuable insight to the study of non-Western thought. Likewise half a dozen other members of the C&C faculty had taken courses in comparative religion in their seminary programs.

Nevertheless we were not able, I felt, during the first decade to develop at St. Andrews an outstanding third year C&C course. Despite continued efforts to increase its vitality and appeal, our course in the religions and cultures of Asia and Africa never achieved the appeal or meaningfulness for our students possessed by the freshmen and sophomore courses.

The Christianity and Culture course for seniors proved to be much more successful, I am happy to say. We were fortunate in having just the right person in Bill Alexander for chairman of the senior C&C team, and under his leadership the senior course became one of their genuinely meaningful educational experiences for most St. Andrews graduates. In this course our American religious heritage was examined, with special attention given to the distinctive features of the American experience. Then during the second semester the seniors were asked in this context to explore their own values and undertake some synthesis of their entire college experience. Thus students were led in quite personal fashion to attempt an initial formulation of their own philosophy of life, and to examine that philosophy in the light of the experience and viewpoint of their classmates.

Included later in the senior course was some exploration of the kind of world into which seniors would soon move, as well as an effort to help them develop a constructive attitude to changes that might await them. This had become an important aspect of senior C&C at St. Andrews in 1968, some time before Alvin Toffler in 1971 published his widely discussed book, *Future Shock*. In a speech of his that I happened to hear a year later, Toffler urged that a course with some such analysis of the future be made a required part of

the curriculum in every liberal arts college.* There may have been other colleges which at an earlier date than 1968 did seek to provide their graduates with insights of this kind. I do not know of any, however.

The Danforth Study of the Church College. As already pointed out, this study by the Danforth Foundation was of special interest to us at St. Andrews. Undertaken at just the time (1962-65) that we were developing our Christianity and Culture program, it was without question the most careful and thorough study of the church-related college made in this generation. Described as a preliminary report, the results of the study were published in a small volume entitled *Eight Hundred Colleges Face the Future*.**

The church has no need of poor colleges, the Report rightly states. Colleges the church supports should be good liberal arts colleges. And, as seen in the Danforth study: "the first step in the curriculum strengthening of most liberal arts colleges (including church colleges) is the clear formulation by the faculties of the common body of knowledge, intellectual skills, and other learning which should be required of all students . . . This common core is the heart of liberal education. In many colleges it had been neglected."

In the church college, however, as we have already noted and as the Danforth Report insists, there should also be a dimension of the educational experience not found in the typical liberal arts college. Church colleges should make definite provision to assist the student in developing "a philosophy of life, a faith, a coherent and reasoned understanding" of his own fundamental values. In a Christian institution such a specific effort must be made "to assist the student in arriving at a Christian synthesis."† This does not happen by chance, as too many church colleges seem to assume.

There are also in the Danforth Report several important general recommendations. A more experimental approach to improving the quality of instruction is greatly needed in the church college today, the Report affirms. These colleges should "strive for distinctive programs which will point the way to better educational theory and practice," and, in particular, "first rate programs of liberal education

*In 1974 Toffler edited a volume entitled *Learning for Tomorrow: The Role of the Future in Education* (Vintage Books). This book contains a full description of Alexander's course at St. Andrews (pp. 368-371), as one of fifteen significant college courses in this country and Canada which deal with the role of the future. One hundred other courses are also listed but not described. None is earlier than 1968.

**Directed by Manning Pattillo and Donald Mackenzie, the study included visits to some ninety-five church colleges, St. Andrews being among this group. One general conclusion reached in this study is well worth noting: "there is nothing inherent in church relationship that assures or precludes quality in a college. A religious orientation should add a dimension (of depth) to higher education . . . but we cannot say that this does occur in most of the 817 colleges we have been studying." (*op. cit.*, p. 60)

†*Op. cit.*, pp. 61, 62.

tailored to the average student which may . . . be described as excellent,' if well conceived and executed," the Report maintains. "We ought to have more colleges committed to this kind of excellence." And the church college, with its Christian commitment to the importance of the individual and its relatively small size, is especially well suited to achieve this objective.*

As one reads statements such as these in the Danforth Report, it almost seems as if the Report had been prepared as an expression of St. Andrews' educational philosophy. Clearly it does provide substantial support for the objectives we adopted at St. Andrews and for the academic program we undertook to develop. Singled out in the Danforth Report as especially, worth noting are programs in two colleges in particular (out of 817 studied), one Protestant and one Catholic. Under the circumstances it is perhaps not too surprising that the Protestant college is St. Andrews. There are, the Report states: "two innovations which we regard as highly significant: the Christianity and Culture Program of St. Andrews Presbyterian College in Laurinburg, North Carolina, and the Christian Culture Program at St. Mary's College, Notre Dame, Indiana."**

The Situation in the Sciences. Despite the marked progress made during these early years at St. Andrews, one academic area for some time remained extremely weak. Quite understandably, neither at Flora Macdonald, a woman's college, nor at Presbyterian Junior College, had there been the kind of science program, nor the competence in the science faculty, needed for a first-rate liberal arts college. Soon after coming to St. Andrews, I recognized the necessity of upgrading our work in science, and began looking for the right person to assume general responsibility for that program.

An interesting incident in this connection is perhaps worth mentioning. On one occasion, President Moore and I met a group of prominent Presbyterians in Raleigh to discuss early developments at the college. One of the group, Professor Carey Bostian, a distinguished scientist at North Carolina State University, asked me about the science program at St. Andrews. "I can only describe our situation in science as pitiful," I told him; "but it is an area that I am working hard to strengthen."

President Moore, who obviously did not like to have anything at his new college described in such terms, immediately passed me a note, saying that Dr. Bostian was quite critical of St. Andrews and suggesting that I not make any further derogatory comments about science. As our conference was breaking up, I was naturally much

**Idem.*

***Ibid.*, p. 62.

pleased to have Dr. Bostian say he was glad we recognized our weakness in science at St. Andrews, and to add that he would be happy to help us improve the situation in any way he could.

It was not until 1966, however, after making several less than entirely successful appointments, that we were fortunate enough to find the man we needed to build a first-rate science program at St Andrews. As is so often the case this happened almost by accident. In the early 1960's there was some dissatisfaction among the younger faculty members at Hampden-Sydney, a Presbyterian college in Virginia. In 1965 Alvin Smith left Hampden-Sydney to join our faculty, first as director of the work in psychology and later as chairman of the division of behavioral sciences. The following year Smith informed me that two of his friends, able young professors at Hampden-Sydney, were also looking for other positions. We at once invited these two men, Jerry Williamson and Tyler Miller, with their wives to visit us at St. Andrews and explore the possibility of joining our faculty.

Happily these talks proved mutually satisfactory. Jerry Williamson was appointed associate professor of English, Tyler Miller professor of chemistry and associate dean of the college for instruction. In my years at St. Andrews we did not have two men more able as teachers or better known professionally than Williamson and Miller. With my unqualified support Miller developed at St Andrews one of the outstanding science programs to be found in any liberal arts college in the country. Our interdisciplinary core program, in fact, proved to be a new approach to the study of science as an integral aspect of liberal education.

The New Science Program. Both my own commitment to the value of interdisciplinary general education as well as the success of our Christianity and Culture program, naturally made me anxious to develop a comparable core program in science. On the other hand, a number of my friends in higher education at that time insisted that the field of science was too highly specialized for this to succeed. Young scientists wanted to be biologists or chemists, they claimed, not participants in an interdisciplinary science program. To my delight Tyler Miller not only believed in the desirability of the interdisciplinary approach, he was also convinced that the approach could be used successfully in a core science program. And in the program at St. Andrews he demonstrated that this could be done.

As associate dean for instruction, Tyler at once set out to restructure the entire St. Andrews science program and to recruit able young scientists for the science faculty. He soon brought together at the college a group of well-trained and dedicated scientists compa-

rable in ability and professional stature to the members of our Christianity and Culture faculty. The new core science program developed under his leadership was not only interdisciplinary and team taught, as was the Christianity and Culture program; it was designed also to be concept-centered and project-oriented as well as flexible, not static, in nature.

In a brief essay included in the volume, *Humane Learning in a Changing Age* (1971), Tyler Miller and his colleague Bob Pedigo describe the major features of this interdisciplinary core course in modern science. The differences between science courses that are disciplinary, multi-disciplinary, and interdisciplinary are first explained; then the reasons for preferring the interdisciplinary approach in a required core program are pointed out.

The major concepts treated in the 1971 St. Andrews core course, as described here, were evolution, thermodynamics, the quantization of energy, and ecology, "with considerable effort to relate these to the societal problems of pollution and overpopulation." That same year (1971) Tyler published a small volume entitled "*Energetics, Kinetics, and Life: An Ecological Approach*. Concepts treated in the St. Andrews core course are discussed here in terms that college freshmen presumably will find meaningful. One quotation in that volume left me both impressed and a bit disturbed: "Not being able to describe the Second Law of Thermodynamics is the equivalent of admitting that you have never read a word of Shakespeare's." (C.. P. Snow)

Much of the second term of this core course in modern science was devoted to student research projects involving the types and amount of pollution in the 70 acre lake located on the campus. After deciding upon methods needed to determine the identity and the concentration of pollutants in the lake, the students were then asked to evaluate the effects of this on the ecosystem.

The Danforth Grant. Not until we talked with several foundations about possible grants to support this new science program did I begin to appreciate fully its appeal and significance. The first of these was an interesting visit with the Danforth Foundation in St. Louis. In the spring of 1967, quite early in the development of the science program, I accompanied Tyler Miller and Stan Bell, our director of development at the time, to St. Louis. There we met with Ms. Laura Bornholdt, who handled college grants for the Danforth Foundation.

Ostensibly we had come simply to thank the Foundation for its grant of \$6,000, made a year earlier to finance a panel that had

evaluated our Christianity and Culture program.* And this, of course, we did. In fact, however, we really came to St. Louis to present to the Foundation a request for \$75,000 to underwrite an innovative Visiting Science Program designed by Tyler to give added strength and appeal to our work in science at St. Andrews. After listening with a good bit of interest to Tyler's description of this proposal, and of our new science program as a whole, Ms. Bornholdt made a somewhat unusual comment. She had come to the appointment with us, she said, prepared to tell us that the Danforth Foundation had decided not to make any further grants to St. Andrews. (Obviously our request for such a grant came as no surprise to her.) However, she found our new proposal so innovative and appealing that she would present it to the Trustees of the Foundation with a favorable recommendation.

Soon after our return to Laurinburg, we had a further communication from Ms. Bornholdt. The Danforth Foundation had never made a grant in the field of science, she wrote, so would like to have a consultant in that field visit St. Andrews to evaluate the situation at the college. We, of course, agreed to the arrangement and not long thereafter had a visit from a member of the University of Chicago science faculty for this purpose. Fortunately we thoroughly enjoyed his visit, as he evidently did also. His favorable report led the Foundation a short time later to approve the full \$75,000 grant to St. Andrews that we had requested.

The Visiting Science Program. Under the terms of the Danforth grant we were able to bring to the campus some seventeen distinguished scientists during the next two academic years, 1967-'68 and 1968-'69. Among the group were men in the various sciences from such institutions as Dartmouth College, Johns Hopkins, the California Institute of Technology, The University of Chicago, Emory University, the University of North Carolina at Chapel Hill, the U.S. Naval Academy, and the atomic energy program at Oak Ridge.

Each of these men spent two weeks on the St. Andrews campus. While with us, each gave several lectures in his own field of specialization, spent some time in consultation with students in our program, as well as with the faculty, and before leaving gave one public lecture open to the Laurinburg community as well as the college. Some weeks after completing his visit, each scientist was asked to give us a comprehensive evaluation of our new science program as he had seen it in action.

*This panel included a number of distinguished educators. In addition to the chairman, Lewis B. Mayhew, professor of higher education at Stanford, there were two members of the panel—Sidney French, dean at the University of South Florida, and Ruth Eckert, professor of higher education at Minnesota—who had also been among the Chapel Hill consultants nine years earlier. Jack Bevan, dean at Florida Presbyterian, and Jim Rice, dean at Stephens, were panel members from colleges with outstanding general education programs.

These evaluations were uniformly positive. Indeed, they were not merely positive, they were enthusiastic. One might well agree that our visitors did not want to be discourteous or unappreciative. The tone of their comments, however, as well as the professional stature of the men themselves, makes it difficult to dismiss the importance of what they said.

Dr. Ralph Overman, Director of Technical Training at Oak Ridge, for example, wrote as follows: "The approach you are developing is certainly one of the most exciting of any . . . I am familiar with." A comment by Dr. Richard J. Kokes, professor of chemistry at Johns Hopkins, was equally impressive: "If successful, it (the St. Andrews science program) may provide the basis for the first country-wide renovation in college science teaching in the last fifty years." The comment that naturally pleased us especially, however, was that by Dr. D. H. Andrews, Distinguished Professor of Biophysics at Florida Atlantic University: "After comparing St. Andrews today with what I have seen in extensive travels, I conclude that St. Andrews Presbyterian College is unsurpassed in the quality of its science program . . . and in the far-sighted vision evidenced by the current curriculum."

Since most members of our new science faculty were young, support and encouragement of this sort by prominent scientists from major universities boosted faculty moral and enthusiasm as we sought to develop a unique interdisciplinary science program. Each faculty member also gained valuable insights in teaching method by watching and talking with seventeen master teachers over this two-year period.

Computer Science. During the final year of the Visiting Science Program (1968-'69), William Rolland joined our faculty as Mary Reynolds Babcock Associate Professor of Science. Rolland's professional field was mathematics but this also included for him a strong interest and thorough competence in computer science. Born of his enthusiasm perhaps was a conviction that an understanding of the computer and skill in its use would soon become as basic an aspect of education as was mathematics itself. Accepting his point of view as a significant, if not necessarily infallible insight, we developed a unit on the computer as one dimension of the basic science core program, with Rolland responsible for that unit.

Fortunately at that time it was possible for North Carolina colleges to participate in the computer program and use the computer facilities being developed at the Industrial Triangle by the University of North Carolina at Chapel Hill, North Carolina State University, and Duke. We naturally took advantage of this very desirable op-

portunity. Our tie in this program gave us direct access to what at that time was perhaps the largest and most advanced computer system (an IBM 360) to be found in any American university. This arrangement, of course, significantly enhanced the scope and excellence of our own computer program at St. Andrews.

As a part of our interdisciplinary core program in modern science, this unit on the computer became a requirement for all St. Andrews students. All freshmen, regardless of their major, spent six weeks learning to write simple computer programs, then running these programs on one of the more sophisticated computer systems available in those days (the IBM 360). The importance of the computer in the field of science and elsewhere has now become widely recognized, of course. Good high schools offer their students an opportunity for work with computers, and the indispensable place of computers in all business activities, both large and small, far exceeds even Bill Rolland's most optimistic expectations. At St. Andrews in 1970, however, we were the only liberal arts college in the South, and very probably in the nation, to require an understanding of the computer and some competence in its use of all students as a part of their general education.

We also developed a combined major in mathematics and computer science under Rolland's direction, as one of the programs for majors at the college. A number of our students, working in this major program, have moved immediately to responsible positions. Many of these positions, moreover, provided a salary for such graduates larger than that of the St. Andrews professors under whom they had done their college work.

This account has suggested something of the innovative quality and excellence of the core science program we developed during St. Andrews' first decade. Its prestige certainly rivaled, if it did not exceed, the recognition and influence accorded the Christianity and Culture program. For example, when asked at this time what of special significance was being done in college science programs, the National Science Foundation simply referred the individual to St. Andrews. For a while we had more such visitors interested in our science program than we could conveniently handle. A full appreciation of our achievements in the field of science education, however, is only possible with some knowledge of the unusual new science facility with its first-rate equipment that was completed during this time. A description of this facility is included in the following section.

New Buildings in the First Decade. To provide added strength for the educational program of the college, four new college buildings were planned and constructed during St. Andrews' first decade. All

four were buildings badly needed; as almost all academic programs and activities, with the exception of the work in music, were first housed in the Liberal Arts building when the college opened. Actually, many of these activities could only function effectively in buildings designed with their particular programs in view.

1. *The Library.* The first of the new buildings to be completed was the college library. In 1961 a relatively small number of books was brought over from Flora Macdonald and housed in a temporary library constructed in the basement of the Liberal Arts building. The college librarian did a commendable job in making available for student use the books that were on hand. It was quite clear, however, that a more adequate library was essential before the academic program at St. Andrews could achieve even minimum respectability. Several fortunate circumstances combined to make this new library possible.

In 1963 the First Presbyterian Church in Winston-Salem received a million dollar legacy from the estate of Mr. and Mrs. De Tamble. After a careful consideration of its own needs, the church made St. Andrews a generous gift of several hundred thousand dollars. With this De Tamble money available the college trustees decided that it was financially possible for the new library to be constructed. An attractive three-story building designed by the A. G. Odell firm, the De Tamble library at once added strength to the academic program of the college. Additional gifts from the Z. Smith Reynolds and Mary Reynolds Babcock foundations, together with financial support in Laurinburg, enabled St. Andrews to dedicate the new library free of debt by the time it was completed in 1964. President Douglas Knight of Duke University, perhaps North Carolina's most distinguished educator at the time, was the main speaker at the dedication.

Until she refused to serve longer in that capacity, Mrs. Margaret Bennett was our able and efficient college librarian. A few years later Richard Lietz was appointed to this position with primary responsibility for developing respectable library holdings. Each year funds as adequate as available were assigned to the library budget and Lietz did a good job in building the collection. By the end of the decade our library holdings had grown from 30,000 to 76,000 volumes—in another four years to 90,000 volumes, the capacity of the new building. This included a Scottish collection of 800 volumes and a rare book collection, given to the college by Mr. Phillip Diehl.

As the student body increased and the academic program improved during the last years of the first decade, there was a general recognition of our need for a larger library. Tentative plans were actually drawn for a new addition that would about double the library's size and capacity. The economic difficulties of the 1970's, however, and the college's consequent financial situation, prevented the realization of

these hopes.

2. *The Physical Education Building.* In its early years St. Andrews lacked adequate facilities not only for student intellectual pursuits, but also for their physical development. A small frame building had been turned into a gymnasium of sorts but a new well-equipped physical education building was essential for a good program in that area. Fortunately the mid-sixties was a time when federal grants for educational facilities were still available. In 1965 we were successful in obtaining a federal grant of about \$750,000 for a new physical education building. Additional funds for an olympic-size pool were given the college by the O'Herron family in memory of their son, a St. Andrews student who lost his life the preceding summer. Funds for a fine basketball court were provided by Mr. James J. Harris of Charlotte.

With these combined funds a new physical education center, not merely adequate but impressive and spacious as well, was completed in 1967. Located on the north side of the lake, between the residence areas of men and those for women, this center made possible an excellent physical education program for St. Andrews students. Under the capable direction of Rufus Hackney, this program included not only a wide choice of required activities but also provisions for all varsity sports except football. Quite wisely the college decided not to undertake this expensive and frequently frustrating varsity sport. In other sports, however, St. Andrews was soon fielding respectable varsity teams.

Early in the college's second decade (1974) the Burris Rehabilitation Center, adjoining the physical education building, was completed. This provided for the college a unique facility for use in its program for handicapped students. In this area indeed St. Andrews soon established a place among the best equipped institutions in the country.

3. *The Science Building.* In its early years the science laboratories and classrooms, like the college library, were housed in the Liberal Arts building, taking up almost an entire wing of that building. As the new science program described above was being developed, it became quite obvious that a new science facility, as unique and imaginative as the program itself, was essential. In 1966 Tyler Miller proposed a highly flexible and innovative design for a science building that would provide the kind of facilities needed for our new science program.

His ideas were presented in a provocative paper entitled "Operation Q.S.C.; A Projected Science Program and Building for St. Andrews Presbyterian College." Interestingly enough Tyler called this

proposed "Operation Q.S.C." because he began by *Questioning Sacred Cows* in the science field. Most traditional science buildings are quite inflexible and contain separate laboratories equipped only for classes in a particular science—each of which is seen as their exclusive territory by faculty members in that department.

Thus the traditional science building is itself an impediment to the kind of interdisciplinary program in science that we were developing at St. Andrews. In rather ingenious fashion Tyler listed the major assumptions made in planning a traditional science building and then simply reversed these assumptions. His new list of major assumptions became the blueprint for developing a unique science facility at St. Andrews. The resulting design proved to be both so innovative and so appealing that Tyler and Stan Bell, our development officer, were able to raise almost \$1.5 million during the next two years in major foundation grants to help design, build and equip the new facility.

While the A. G. Odell firm in Charlotte had done an excellent job in designing our new library and the physical education center, we needed additional professional consultation in order to properly design and construct the innovative science facility envisioned. Among the grants obtained by Tyler and Stan Bell was a \$6,000 planning grant from the Educational Facilities Laboratories of the Ford Foundation.* This enabled us to secure the services of Stanton Leggett, a well-known New York consultant. He and Tyler then worked with Odell's firm in designing a science facility unique at that time on the American college scene. To assist in the cost of its construction we were able to obtain a grant of \$740,000 from HEW.

This science facility built on the lake shore, houses classrooms, faculty offices and ample storage space on the lower floor. On the floor above is located a large multi-purpose interdisciplinary science laboratory about 20,000 sq. ft. in size, two-thirds the size of a football field. Equipped with quick-disconnect movable laboratory facilities, it serves the needs not only of students in the interdisciplinary modern science program but also of students in all the upper division science courses as well. The interdisciplinary philosophy of the science program is clearly expressed in the science center itself. There are no separate biology, physics or chemistry laboratories, not even walls separate the areas available for work in the various disciplines.

Along the south side of this large laboratory is a self-service wall where students in the core science program have direct access to most

*It is of some interest perhaps that after Tyler's verbal presentation of his ideas for the new St. Andrews science facility to the Educational Facilities Laboratories, the president of the organization was so impressed that he approved the grant to the college on the spot. The Educational Facilities Laboratories also began using Miller as a national consultant for innovative science building designs.

of the supplies they need. Behind this wall is the stockroom in which are located the more specialized supplies for the various advanced science courses. Attached to each lab desk is a direct connection with the stock room, enabling students easily to order supplies they might need.

On the north side of the large laboratory is an instrument room. Made possible by grants from the National Science Foundation, from two North Carolina foundations, and later by a gift from Mr. E. H. Little, St. Andrews has been able to provide in this instrument room scientific equipment for undergraduate use more modern and more sophisticated than that available in most colleges as well as in many of the better American universities.

Included in this scientific equipment are such things, for example, as an electron microscope, a nuclear magnetic resonance spectrometer, two infrared and two ultraviolet spectrophotometers. (I include this information, of course, for the scientifically more sophisticated. Obviously I have never had occasion to use scientific equipment such as this, and would probably not be able to do so even if I wanted to.) The nuclear magnetic spectrometer and an electron microscope were priced at about \$30,000 each in the late sixties. Today's inflation would put their cost much higher.

To get this equipment we had in many cases to order from West Germany and Japan as the quality we wanted was not easily available in this country. Directions for its use were, therefore, written in German or Japanese, unhappily not usually helpful for undergraduates nor sometimes indeed even for faculty members. As soon as they are capable of properly using and caring for these instruments, however, science students at St. Andrews have access to all the equipment in the instrument room.

One rather amusing example of such use might perhaps be of some interest. During my later years at St. Andrews Bill Rolland, the director of our computer center, sent his son to Davidson College as an undergraduate. At Davidson his son not surprisingly majored in science; then frequently came home on weekends to do the research in his advanced courses on our superior scientific equipment at St. Andrews.

Once built and equipped the St. Andrews science center gained a national, even an international reputation for its innovative design. During the first two years of operation (1970-'72) over two hundred science teachers and architects from other institutions in the United States, in Canada, and from several foreign countries, came to see the facility and study its design. Miller also served as a consultant for a number of other colleges interested in developing

similar science facilities.

Although completed and put in regular use in 1970, the St. Andrews science building was not formally dedicated until April, 1977. At that time an impressive dedicatory ceremony was held and the facility named the Morgan-Jones Science Center, honoring two of St. Andrews' most generous benefactors, Edwin Morgan and Halbert Jones. While I had by then retired and returned to Florida, I was happy to be able to attend this dedication.

4. *The Teaching Auditorium.* One further facility was needed to provide adequately for our by-now superior academic program at St. Andrews. A small lecture hall, located in the Liberal Arts building, was being used by various college courses and for other college functions. Something much better designed and equipped was clearly desirable. Happily this need was met by a gift of \$325,000 from Mrs. George F. Avinger, a member of the McNair family in Laurinburg. The gift was used to build an attractive small auditorium, named in honor of her deceased husband, the Avinger Teaching Auditorium.

Planning at that time for a freshman class at St. Andrews of about 400 students, we asked Odell and Associates to design a small auditorium with that seating capacity in order to accommodate comfortably the freshman lectures in Christianity and Culture and in the core science program. To my surprise they informed us that a teaching auditorium seating 250 was as large as they felt one could satisfactorily be designed. Fortunately at the University of Florida we had used an excellent teaching auditorium in our Humanities program that seated over 600 students. I was certain that what we wanted at St. Andrews could be successfully designed and built.

I wrote to Florida at once to obtain plans for the auditorium used there in the Humanities program. After providing Odell's firm with those plans, they built for us in the Avinger Auditorium one of the best designed and equipped auditoriums that I have ever seen on any campus. For effective audio-visual instruction it has three screens available, and three projectors ready for simultaneous use when a comparison of various objects is desired. Adequate facilities are also at hand for all types of scientific demonstrations. All 400 seats likewise have an unobstructed view of the lecturer and all are in easy hearing distance.*

Situated between the science center and the liberal arts building, the Avinger Auditorium was completed in 1970. Used for lectures by visiting speakers and for faculty meetings as well as for large lectures in all academic areas, it made an important contribution to

*The Odell firm had envisioned a rather long and narrow rectangular design with the podium and lecturer at one end. The auditorium at Florida was designed as a square with students seated on both sides as well as in front of the lecturer. This square design was used for the Avinger Auditorium.

the effectiveness of the college program. When formally dedicated in 1977, the Science Center and the Avinger Auditorium together represented an investment of about \$2,250,000.

Faculty Competence. During St. Andrews' first decade we were able, I am glad to say, to attract an unusually competent and stimulating group of young faculty members. In the final analysis the strength of a liberal arts college is determined, of course, by the competence and commitment of its faculty, not by the skill of its administration, the beauty of its campus, nor the appeal of its academic curriculum, as important as these are. Without a competent faculty engaged in teaching that is informed and stimulating, the college cannot accomplish its mission. Hence our success in building a strong faculty was definitely among the more important accomplishments of St. Andrews' first decade.

The Southern Association of Schools and Colleges, of which St. Andrews is a member, measures the strength of a faculty partly in terms of its percent of Ph.D.'s. Progress made during the college's first decade is well illustrated by this standard. In 1961, St. Andrews' first year, not quite 20% of the faculty had earned doctorates in their fields of specialization. Ten years later over 50% were thus qualified.

In addition to earned doctorates, there are, of course, many other acceptable measures of faculty competence—Among which, articles in professional journals, grants obtained from foundations for scholarly research and writing, and major publications are all useful. Certainly at St. Andrews we did not accept the "publish or perish" point of view in evaluating faculty strength. Our emphasis, as is the case in all good liberal arts colleges, was upon the superior quality of teaching expected of faculty members. But such teaching will hardly occur in a faculty that is not thoroughly competent.

Among the many foundation grants obtained by our St. Andrews faculty, I recall several that were especially significant. In the early 1960's the National Endowment for the Humanities approved a summer research grant, one of the few in North Carolina that summer, for Rod Fulcher, our associate professor of history. About the same time a Danforth Fellowship was awarded to Ted Solomon, associate professor of religion. In 1967 an American Council of Learned Societies grant was made to Bill Alexander, professor of philosophy. In 1971 The National Endowment for the Humanities approved a Younger Humanities Fellowship for Mac Doubles, associate professor of religion. Then just a year ago (1981), a Guggenheim Fellowship was awarded Stuart Marks, associate professor of anthropology, the first Guggenheim for any St. Andrews faculty member.

There were also a number of foundation grants to support work in our interdisciplinary science program. In 1970 the Research Corporation of America approved one such grant to James Stephens, assistant professor of chemistry, and another to Don Barnes, associate professor of chemistry and physics. A year earlier the National Science Foundation made a second COSIP grant of \$20,200 to St. Andrews to support faculty and student research in the sciences, one of the very few second such grants to a college approved by that Foundation.

We gave a small party one snowy December evening, I recall, to celebrate the publication by James Overholser, associate professor of philosophy, of *Christian Philosophy of Religion* (Lippincott, 1965), the first book by a faculty member while at St. Andrews. A couple of years after serving as president of the Southern Regional Society of Biblical literature, W. D. White, professor of English and Religion, in 1969 published *The Preaching of John Henry Newman* (Fortress Press), a book later included in the Preachers' Paperback Library. *Folk Songs in South Carolina* (1971) by Charles Joyner, associate professor of history, was one of the books commissioned by the South Carolina Tricentennial Commission to celebrate the 300th anniversary of the founding of Charleston in 1670.

Members of the early St. Andrews faculty were active both in various professional associations and in scholarly research. It would be neither possible nor desirable to list here all such accomplishments. Instead four members of the faculty, outstanding in different academic areas, have been selected to give an idea of the superior quality of the college faculty during its first decade.*

Malcolm Doubles, Associate Professor of Religion. Doubles received his Ph.D. at the University of St. Andrews in Scotland and joined our St. Andrews faculty in 1965. While with us, he established a solid reputation as an able Biblical scholar. In 1965 he published an article on the Palestinian Targum(s); then in 1968 contributed an essay "Indications of Antiquity in the Fragment Targum," to the volume, *In Memory of Paul Kahle* (Alfred Topelmann, Berlin.)

Elected secretary of the Southern Regional Society of Biblical Literature in 1967, Mac held this position for three terms (six years), and in 1976 was named an Associate-in-Council of the National Society. As a member of this Council, he took the lead in developing an international organization to support research in Aramaic literature. With a group of Biblical scholars from Canada, Europe, and the United States, Mac helped form an Association for the Study of

*These four were all quite able, of course, but they have been chosen as representative, not as unique. Four others, outstanding in other ways, might easily have been selected.

Tragicomic Literature and in 1972 was elected chairman of its Board of Directors, a position he held until 1979.

Doubles was also responsible for retranslating and revising a major section in *The History of the Jewish People in the Age of Jesus Christ* (T. & T. Clark, Edinburgh, 1971), completing some 150 pages in that book between 1965 and 1971. In 1971 he was awarded a Younger Humanities Fellowship by the National Endowment for the Humanities, and spent the academic year 1971-72 as a Visiting Member of the Senior Commons Room at Mansfield College, Oxford University. His research during this period was on early Greek and Old Testament narratives.

During St. Andrews' first decade Mac taught regularly in the first year Christianity and Culture program. For some years he served as chairman of the freshman C&C team and was primarily responsible for the Christianity and Culture Overseas summer program, a most interesting innovative endeavor in which I had an opportunity to participate.

William Alexander, Professor of Philosophy and Religion. Alexander received the S.T.M. degree at Harvard University and the Th.D. degree at Princeton. He joined the St. Andrews faculty in 1961 where he has been one of its distinguished members for over twenty years. Early in 1966 Bill published an especially perceptive article in *The Christian Century*, entitled "Death of God or God of Death," an article later included in two anthologies dealing with this controversy: *Radical Theology: Phase Two* (Lippincott, 1967), and *Death of God Debate* (Westminster Press, 1967).

In 1966 Alexander's book on the German philosopher Hamann, *Johann Georg Hamann: Philosophy and Faith*, was published by Martinus Nijhoff, The Hague. Research grants by the American Council of Learned Societies in 1967, the Southern Presbyterian Board of Education in 1968, and the Piedmont University Center in 1966-1970, enabled him to pursue this interest in Hamann. Bill wrote the article on Hamann in the *Encyclopedia of Philosophy*, vol. III (Macmillan, 1967); then published two controversial articles: "Sex in the Philosophy of Hamann," in the *Journal of the American Academy of Religion* (December, 1969), and "Gnosticism and Hamann's Interpretation of Human Sexuality," in a recent volume, *Hamann: Ultimate Reality and Meaning* (Univ. of Toronto Press, 1981). In 1982 he took part in a panel on Hamann and Kant at Wake Forest University. Bill is now the recognized authority on Hamann's philosophy in this country.

In 1970 a related article of his, "Philosophers Have Avoided Sex," appeared in the Winter issue of *Diogenes*, as well as in the French

edition of this journal, entitled there "Les philosophes et la vie sexuelle." Another essay, "Sex and Philosophy in Augustine," was included in *Augustinian Studies*, vol. 5 (1974). Since 1961 Alexander has also been reviewing current books on philosophy of religion for such journals as *Theology Today*, *Interpretation*, and the *Journal of the History of Ideas*.

In more recent years Bill has participated in several significant philosophy seminars: one in Ohio State in 1976, another at Yale in 1979. Various community activities in North Carolina include conferences and forums at Piedmont University Center in 1972, at Methodist College in Fayetteville in 1974, at Pembroke in 1976, and at Queens College in 1980.

As chairman of the senior C&C team during St. Andrews' first decade, Alexander helped make the senior Christianity and Culture course an especially meaningful academic experience for St. Andrews students. Bill also served for several years as chairman of the division of religion and philosophy; and in advanced philosophy courses his teaching has always been stimulating and challenging. Like a number of our able faculty, Alexander has turned down attractive positions elsewhere to remain at St. Andrews.

Ronald Bayes, Poet in Residence and Associate Professor of English. Having already established his reputation as a gifted young poet, Bayes joined our faculty in 1968. He continued to write and publish after coming to St. Andrews and is now the author of some ten or twelve books of poetry,* two plays and a book of short stories. As suggested in the words of one early reviewer: "It is Bayes' keen comprehension of all the elements of the language, and his elegant conformation of all of them into superbly integrated unitary designs" that makes his poetry appealing "to the discriminating and thoughtful and mature reader." **

Ron has been much interested also in Japanese poetry and has spent several summers in Japan where he is well known. An article of his on Japanese poets, written soon after he came to St. Andrews, was later translated into Japanese for publication there. Bayes is a member of The Academy of American Poets, PEN International, and the Japanese Society. Last spring (1982) he was awarded the Diploma of Merit by the Università del Arti in Italy. His interest in the poetry of Ezra Pound led to a lasting friendship with the Pound family in Italy. Just last year that family agreed to establish a center for St. Andrews students on the Pound estate there.

*Among the better known of these are *Dust and Desire* (Denver, 1960); *Child Outside My Window* and other poems (La Grande, Or., 1965); *History of the Turtle*, Books I-V (La Grande, Or., 1966 - Homestead, Fla. 1970); *Porpoise*, A Poem in 4 sections and 32 Books (Charlotte, N.C. 1972); *King of August* (Laurinburg, N.C. 1975); *Summer Evenings: Colorado Mountains* (Laurinburg, 1976); and *Tokyo Annex*, I-V (Laurinburg, 1977).

**Edward F. James, "The New Poetry of Ronald H. Bayes," *Dust and Desire*, p. 8.

Soon after joining the St. Andrews faculty Bayes founded the *St. Andrews Review*. This journal, like such similar publications as the *Suwannee Review* and the *Louisiana State Review*, has gained a sound reputation for itself and for St. Andrews in this field. It has also served to stimulate the creative efforts of several generations of St. Andrews students who have been inspired by Bayes' instruction and example to a lasting commitment to poetry.*

Tyler Miller, Professor of Chemistry and Human Ecology. Coming to St. Andrews in 1966 with a Ph.D. in chemistry from the University of Virginia, Miller was, of course, in large measure responsible for establishing our innovative science program. He soon achieved wide professional recognition also for his published works in science. The text he wrote for our freshman science program, *Energetics, Kinetics, and life: An Ecological Approach* (Wadsworth, 1971), introduced a new approach to college instruction in basic science. As Tyler's own scientific interest and commitment moved more largely to ecology, he was appointed professor of human ecology and environmental studies at St. Andrews, and the next year published a popular small volume entitled *Replenish the Earth* (Wadsworth, 1972).**

Then in 1975 Miller completed one of the most discerning and widely used college texts in this field. Entitled *Living in the Environment: Concepts, Problems and Alternatives* (Wadsworth, 1975), the book was adopted in almost every college and university where introductory courses in ecology were then offered. Now in its third edition, this text is used in over three-fourths of the colleges and universities in the United States. Tyler is now devoting full time to writing and has achieved national recognition as the successful author of texts for freshman courses in both chemistry and ecology. His later books include *Energy and Environment: Four Energy Crises*, (Wadsworth, 1975), a useful analysis of the energy crisis; and three chemistry texts: *Chemistry: A Contemporary Approach* (1976) and *Chemistry: Principles and Applications* (1976), both introductory texts in courses for non-science majors, and *Chemistry: A Basic Introduction* (1978).

Several interesting incidents well illustrate Miller's competence

*Recently Bayes was honored at a reception in New York celebrating the twelfth anniversary of the founding of the *St. Andrews Review* and hosted by the president emeritus of the Poetry Society of America. This year (1983) he was awarded its Diploma of Merit by the Accademia Italia for his contributions to 20th century poetry.

**How Tyler, a professionally trained chemist, became so deeply involved in environmental and ecological studies is in itself an interesting story. While working with Bill Alexander in senior C&C in 1957, long before ecology became a popular concern, he heard a visiting speaker stress the serious problems of over-population. Telling the visiting scholar that he didn't believe a word that he had said and was going to disprove it all, Tyler spent six months in careful study of the literature on environmental and over-population problems. He came away convinced that, if anything, the visiting speaker in C&C had underestimated the problems and dangers in this field. He had said at the time that if half of what that speaker said was true, he (Tyler) would feel ethically bound to go into this field. Accordingly since that time Tyler has devoted major time and effort to educating students about the various environmental problems and their possible remedies.

and ethical commitment. St. Andrews during my years there had an Advisory Council composed of Presbyterian ministers which met from time to time on campus. At one such meeting we asked Tyler to speak to the group on ecology and the environment. He chose as his topic "Spaceship Earth," then a novel phrase. The ministers were obviously much interested in his skillful portrayal of problems we face as inhabitants of an increasingly crowded planet.* After the talk, I observed many members of the group not only express their appreciation to Tyler, but in almost every case ask him if he would speak to the members of their churches on this subject. How many such talks he was able to give, I do not happen to know.

Another incident was equally revealing. Tyler was asked by a well known Southern Presbyterian college to consider a position there as chairman of the chemistry department. I advised him to visit that campus and give the position, a quite desirable one, careful consideration—which he did. Upon returning to Laurinburg, however, he told me that he had spent some four or five years enabling the science program at St. Andrews to move out of the nineteenth century, and now had no interest in repeating that process at another institution.

To conclude this discussion of faculty competence, one further comment might not be inappropriate. Of our early St. Andrews faculty, four members later became academic deans at other institutions. A fifth member declined such an offer, and a sixth member is now dean and academic vice-president at St. Andrews. Two members of that early faculty also later became college presidents elsewhere. This record of achievement is one not often duplicated, I feel sure, in colleges St. Andrews' size.

Other Academic Innovations. The Christianity and Culture program and the interdisciplinary core program in modern science were our most important academic innovations during St. Andrews' first decade. But several others certainly should be mentioned. Soon after beginning work as dean in 1962, I realized that the academic structure of the faculty badly needed revision. There were at that time some twenty-six different academic departments with only about fifty members of the faculty. This meant that we had a few one-man academic departments, while in many others there were only two or three faculty members. Likewise the faculty was badly fragmented with so many departments competing for funds in a tight budget; nor was there any way for me as dean to work efficiently under the existing organization.

As early as 1963 I therefore proposed to the faculty that we adopt a divisional organization with six major academic divisions. All the

*The essential ideas emphasized in this talk are found in the Prologue to *Energy and Environment*, his popular but effective analysis of the energy crisis and its larger social implications.

twenty-six departments were to be incorporated in these six divisions with a chairman for each division. Happily this proposed organization was adopted by the faculty without serious opposition. How much of that action was felt to be desirable to support a new dean I do not know. That such was to some extent the case, however, I feel quite sure.

During its first decade, the college operated with this divisional structure and operated especially well, I felt.* Competent chairmen for each division were available; and as dean I was able to work effectively with the division chairmen in planning our academic program, in handling the academic budget, and in selecting new faculty. I find myself in complete agreement with the position of the Mayhew panel mentioned earlier, which examined our program in 1966: "In a small liberal arts college like St. Andrews, this is the only academic organization that makes sense."

Our need to strengthen the freshman English department led to a second quite important academic innovation. It had long seemed to me that the typical required freshman English course was an almost complete failure. For able students, it lacked intellectual stimulation; they were often bored. For the less able, those who actually needed to improve their skills, the course usually was not well designed to provide the improvement needed. Nor did faculty members generally want to teach these courses. Universities assigned the chore to graduate students. Liberal arts colleges, as a rule, insisted that all or most members of the English department teach at least one section of freshman English in order to justify upper division courses in their own specialties.

As a matter of fact, during my years at both Hiram College and the University of Florida rather innovative instruction in freshman English courses had been developed. Neither of those procedures, however, was suitable in our situation at St. Andrews. My own experience at Oxford had convinced me, of course, that skill and competence in writing was perhaps the accomplishment most needed on the part of the majority of college freshmen in this country. But from many years of college teaching, I also knew that the typical required freshman English course failed to achieve this goal.

Soon it became clear that in the Christianity and Culture program we had an excellent opportunity at St. Andrews to do what the freshman English course was not doing, and at the same time very probably to strengthen the C&C program itself. This program for two

*The following divisional structure was approved by the faculty in 1967: I. Language and Literature (W. D. White, chrm.); II. Religion and Philosophy (Leslie Bullock, chrm.); III. Music and Drama (Frank West, chrm.); History and Social Science (Harry Harvin, chrm.); V. Natural Science and Mathematics (D. W. Gier, chrm.); VI. Behavioral Sciences (Alvin Smith, chrm.).

years carried double credit for both students and faculty. The size of the C&C sections was also kept relatively small. Hence, in order to assure their mastery of the course material, it would be not only possible, but actually quite desirable, to require an adequate amount of writing of all students in this program. To some extent indeed this proposal also resembled the Oxford educational philosophy where an undergraduate is expected to master the subject matter in an Honour School by writing an assigned essay each week over a period of two academic years. Fortunately enough members of the English faculty were at that time teaching in the freshman Christianity and Culture course for them to assume some responsibility in seeing that such a writing requirement became a meaningful aspect of that course.

In 1966 therefore an influential faculty committee was appointed to consider the possibility of merging freshman English with the Christianity and Culture program.* This committee happily from my point of view, supported the suggested merger, and the St. Andrews faculty readily adopted the plan. In the 1967-68 academic year the freshman English course was dropped from our catalog and the regular writing of essays was incorporated as an important dimension of the four-year Christianity and Culture program. Actually I am afraid that we did not do as effective a job as we might have in making the writing an integral and meaningful aspect of the Christianity and Culture program. This innovation itself, however, and the educational philosophy it expressed, provided a marked improvement in my judgment over the typical freshman English course found in most American colleges.

The 4-1-4 Academic Calendar. The two innovations described above were both highly desirable, and each strengthened certain aspects of our program at St. Andrews. Even more significant in its effect upon the academic program than either of these, however, was a restructuring of the college calendar approved in 1968. There was at this time rather widespread dissatisfaction with the traditional two-semester academic year generally in use in American colleges. That calendar had several serious drawbacks, the most obvious being the disruption of the work of the first semester due to the Christmas holidays.

Feeling the need of a better academic calendar, we appointed a faculty committee with Helen Gustafson as chairman, to consider possible alternatives to the traditional two semester calendar. The quarter system, with three three-month terms in the academic year, and a possible fourth term in the summer, was quite popular at that time. Dartmouth College was among the enthusiastic advocates of this

*Leslie Bullock, Harry Harvin and W. D. White were the co-chairmen of this committee. It also included other able members of the English faculty and the C&C team.

arrangement, and I rather expected that it would be our choice at St. Andrews.

After careful examination of the various possibilities, however, Helen's committee recommended that we adopt what is known as the 4-1-4 calendar. This calendar divides the academic year into three terms: a four-month fall term ending at Christmas, a one-month January or winter term, and a spring term of four months. Students are expected to take four courses in each of the four-month terms and one course in the one-month winter term.

There was some initial and understandable hesitation on the part of the faculty in approving this 4-1-4 calendar, which obviously would require considerable readjustment in our academic program. As soon as I saw its many advantages, I strongly supported the committee's recommendation. After quite a bit of discussion, the new calendar was adopted and was used initially in the 1968-69 academic year. Its advantages soon caused even the more dubious members of the faculty to support the change.

Problems caused by the Christmas holidays were, of course, at once eliminated. Final exams for the fall term were completed just prior to the vacation, and Christmas provided a meaningful break in the academic work of the year. Even more appealing were the entirely new academic opportunities made possible in the one-month winter term. In this term, we enjoyed all the advantages of the Intensive Study Plan I had found so desirable when at Hiram College. The student's interest and effort was centered on one course. There was no academic distraction nor competition for his time and attention. Faculty members likewise concentrated full time and effort on only one course. Even more important perhaps, both student and faculty time was free and available for whatever procedures at whatever time best suited the needs of a particular course. Lectures, conferences, field work, and in the sciences laboratory or demonstration exercises, could be scheduled as desired. For this month at least there was no college schedule obliging a class to meet three or four times a week at a specified place and hour.

It became apparent at once also that neither students nor faculty were tied down to the campus in Laurinburg for the month. Since their full time was devoted to the work of one course, it could be scheduled wherever most advantageous for its particular content. Hence a winter course in Spanish soon arranged to spend the month in Mexico. A course in French civilization arranged for the month in Paris. A course in urban sociology spent some time in the city, examining its social problems at first hand. A theatre course spent the month in New York viewing and examining the theatre there. A seminar in politics and religion was scheduled in Washington.

More adventurous members of our faculty before long began to plan more exciting winter term courses. Neal Bushoven's course in African studies spent the month in an African country. Dick Prust's course in Greek civilization and philosophy explored the Age of Pericles in Athens. I myself went to Jamaica for a week one summer with Jerry Williamson to make arrangements for a course in Caribbean literature and culture which he taught there the following winter term.

The 4-1-4 calendar thus made possible a new and innovative type of educational experience for St. Andrews students. At St Andrews, as at many of the better American colleges, education was no longer entirely "academic" in the original sense of that term. Off-campus courses were, however, not taken by all students. During any January term the majority of St. Andrews students were taking courses on campus. Yet even these courses, as well as those described above, added a valuable dimension to the St. Andrews academic program. The consultants in the Mayhew panel likewise agreed that the 4-1-4 calendar was quite desirable at St. Andrews to provide "imperatively needed flexibility" in the academic curriculum.

Christianity and Culture Overseas. In one such innovative overseas program I was fortunate to participate. Why not schedule during the summer an optional Christianity and Culture course for freshmen in Jerusalem, Greece and Rome? This idea was proposed by Malcolm Doubles, chairman of the freshman C&C team at the time. I found it most appealing. As planned for the summer of 1969, the course was open to high school seniors who intended to enter St. Andrews in the fall. For them it would replace the regular freshman Christianity and Culture course, giving full credit for that course. About twenty such students signed up for the course but, somewhat to my surprise, Doubles had trouble in finding another faculty member to work with him in the program.

I at once volunteered to do so. This proved to be one of the most enjoyable and, from the students' point of view, most worthwhile college courses in which I have ever taken part. Doubles and I shared the teaching responsibility, and his wife accompanied us as chaperone for the ten or twelve young women in the group. Early in June 1969, we flew to Tel Aviv; then proceeded to Jerusalem by bus. There our accommodations were in an Anglican school for Palestinian boys operated by St. George's Cathedral, and located not far from the Damascus gate to the old city.

Our study of the Old Testament as well as parts of the gospel account of Jesus' life was done in Jerusalem. One of the Episcopal canons in the Cathedral School agreed to give several lectures to our students on the Old Testament prophets. The Dead Sea scroll of the

prophet Isaiah, on display at the Shrine of the Book in West Jerusalem, likewise gave added interest to this Old Testament material. Not far from the city an American archaeological team was uncovering some Canaanite sites that summer, sites mentioned in the Old Testament account of Joshua's conquest of Canaan. Our visits there as well as to the remains of David's city and to what is thought to have been Solomon's stables under the temple area naturally added interest to the Old Testament narratives.

In our stay at the Anglican school we also developed some genuine feeling for the Palestinians. I have always been quite sympathetic with the Israeli effort to build a strong nation and, in fact, was much impressed that summer with the extent to which the Jews have improved and developed areas of the country where the Jordanians previously had done very little. Our contact with the Palestinians on the West Bank and in the Old City of Jerusalem, however, gave us a much better understanding of the serious difficulties still to be faced in establishing a sound Israeli state in Palestine.

Our visit to the Golan Heights, and a day in an Israeli kibbutz nearby, likewise made it apparent that the Israelis can never agree to return this territory to Syria. With a hostile force on the Heights, the Israeli valley below is completely indefensible. Indeed it was hard to see how the Israeli tanks were able to capture this highly fortified Syrian position in the 1967 war.

In our study of the Gospel narrative we visited Nazareth, then the Church of the Nativity at Bethlehem, and later Capernaum and the Sea of Galilee. In the Old City of Jerusalem we joined numerous pilgrims in passing the fourteen stations of the cross on one Friday evening, and also visited the Church of the Holy Sepulchre where three Christian sects each claim to have the site of Christ's tomb. Our St. Andrews students clearly participated in a kind of Biblical study that few college students are privileged to have.

In Jerusalem we likewise saw the Dome of the Rock, of course, an impressive Moslem holy shrine built on the site of Solomon's temple, as well as the Al Aqsa Mosque, where every devout Moslem hopes to pray at least once in his life. This gave us a taste, at least, of the faith of Islam. It gave us some appreciation also of the problem faced in settling the destiny of Jerusalem as the holy place revered by three major world religions.

In much the same way our month in Greece gave added interest and meaning to that section of the freshman Christianity and Culture course. A visit to the Acropolis and the National Museum in Athens provided substance to the achievements attributed to the Age of Pericles. Excavations being done at the palace of Nestor near Pylos

and at the reputed grave of Agamemnon at Mycenae gave new life to Homer's *Iliad*. Delphi likewise proved to be an especially interesting Greek city. Sparta, however, was definitely disappointing as was Thebes, the site of Sophocles' best known plays. I was also disappointed to find that the site of Plato's Academy in Athens had never been identified, especially since in Israel we were shown at least two places and sometimes three where every Old Testament event was supposed to have occurred.

Rome I found to be a city even more fascinating than I had anticipated. It was a city in which there was much more of real interest than we could hope to see and appreciate in the month of our disposal. Visits to St. Peters and the Vatican as well as an audience with the Pope at his summer palace (along with some 5,000 other people, of course,) were high points in our picture of Roman Catholicism. A trip to the catacombs likewise provided for our students a new and different insight into early Christianity. Equally impressive also were the monuments of Imperial Rome: Capitoline Hill with its statue of Marcus Aurelius, the Forum with the Arch of Titus in the foreground, the massive Colosseum, the Pantheon, and many others. More recent landmarks were also interesting. We climbed the Spanish steps and saw churches, palaces, and fountains too numerous to mention.

As in Jerusalem and in Greece, our personal encounter with Roman civilization, both Christian and pagan, made Christianity and Culture Overseas an unforgettable experience for the two instructors as well as for the twenty students. It demonstrated clearly for me the kind of added value and meaning that our winter term courses could give the academic program at St. Andrews.

A Program for Physically Handicapped Students. To conclude this account of academic progress during St. Andrews' first decade a program only partially academic, but nevertheless quite significant in its influence upon the character and reputation of the college, might well be mentioned. In its initial planning for St. Andrews the Board of Trustees had decided that as a Christian institution the college should give needed assistance to students with physical handicaps. The contemporary college campus was designed to be barrier free. Access by ramps was provided for students in wheelchairs to all the essential college operations—the classrooms, the dormitories, the cafeteria, the student center, the music building. As new buildings were later constructed, they were also similarly designed.

Not until 1964, however, was the St. Andrews program for physically handicapped students actually begun.* With the support of

*A detailed study of the St. Andrews program is to be found in an unpublished dissertation by Helen Gerade, submitted to the faculty of Teachers College, Columbia University, for the Ed.D. degree. To this dissertation I am indebted for some of the details included here.

President Moore this initial program was worked out by Rodger Decker, then dean of admissions, and Ralph Hester, dean of students. Robert Urie, a young friend of President Moore's, was appointed the program's first director. Stricken with polio at the age of twenty-six and confined himself to a wheelchair, Urie was an excellent person for this position.

There was general agreement that physically disabled students who were academically qualified could succeed in college if the physical barriers to their progress were removed. Too little had been done at the time by American colleges, however, to provide adequate facilities for this group. Any adequate program would, of course, be quite expensive, and very few colleges had even a limited number of ramps available for students in wheelchairs. In the St. Andrews program, in addition to the access by ramps already available for all essential college operations, it was planned to provide student aides for each handicapped student. These aides would room with and give all needed assistance to such students.

The college was fortunate in enlisting the interest and the assistance of Ms. Mary Switzer, federal commissioner of vocational rehabilitation. In 1965 Dean Decker and Dean Hester took to Washington a proposal requesting needed financial assistance for the St. Andrews program. Ms. Switzer suggested several desirable modifications, and the following year this proposal for a pilot study of the value of student aides to physically handicapped students was approved and funded for \$40,000.*

The pilot study, entitled "A Demonstration and Study of Student Aides to the Severely Disabled in Higher Education," proved of such interest that in 1967 the Vocational Rehabilitation Agency of HEW agreed to an additional grant of \$233,500 for a long-range study of the program at St. Andrews. This grant enabled the college to develop one of the outstanding programs for physically disabled students in the country.

College buildings at St. Andrews were equipped with electric doors in addition to ramps, bathroom doors were widened, grab bars were installed in toilets and showers, water fountains on the campus were properly adapted, and even door handles were remodeled. St. Andrews, with its facilities thus improved, became one "of the first five schools in the country to remove all barriers to higher education for disabled young adults."***

In the program itself each disabled student was assigned a student aide to be of assistance in a variety of desirable ways and, to avoid

*\$30,000 of this amount was provided by the VRA Department of HEW; \$10,000 by the Mary Biddle Duke Foundation.

**Fayetteville (N.C.) Times, April 13, 1980, Sec. F.

any wheelchair collisions in the halls, only one disabled student was assigned to each dormitory suite. Here the student was encouraged to live as normal a life as possible. Wheelchair students participated in all aspects of college life and interestingly enough have held all the elected campus offices at St. Andrews. Athletic activities of various kinds were likewise devised for students in wheel chairs. Wheelchair races offered competition enjoyed by all college students. In time a hydraulic lift was purchased for the swimming pool, a special ramp was devised to enable students in wheelchairs to bowl, and the more adventurous even found a type of hockey possible.

The real test of this program, of course, was not found merely in the amount of physical independence or social competence developed by the handicapped students, as important as this was. In the end it was the academic success or failure of such students, and their ability to handle successfully the demands of life after college, that counted. Results achieved here have demonstrated that the St. Andrews program was an outstanding success. An alumni list of students in the program who graduated between 1966 and 1970 showed them gainfully employed in a wide variety of positions. There were public school teachers, accountants, one employed in IBM data processing, one vocational rehabilitation counselor, several holding graduate fellowships, and one seminary student.

Almost from the beginning indeed this program has attracted such wide interest as to necessitate a limit upon the number of students admitted. If it had not set a reasonable limit of one such student to each dormitory suite, St. Andrews might well have become known as a college for the handicapped. This program for disabled students has, in fact, been one undertaking at St. Andrews that made conspicuous progress during the college's difficult second decade. The Burris Rehabilitation Center, completed in 1974 at a cost of \$475,000,* provides excellent facilities to assist severely disabled students in achieving independence in learning and living. Designed as an addition to the physical education building, it likewise adds a desirable dimension to this side of the campus.

Freedom Village is another of the unique features of the St. Andrews rehabilitation program. This Village was the outcome of a three-year experimental study of low cost housing suitable for handicapped individuals, a study made possible by a grant in 1974 from HUD (the federal department of housing and urban development) and directed by Decker. The Village is composed of five mobile housing units, especially equipped for ADL (activities of daily living) for the handicapped. Students in the St. Andrews program spend some time here preparing themselves for independent living and for careers after graduation.

*The North Carolina Division of Vocational Rehabilitation provided 80% of this sum. The rest came from contributions by Mr. and Mrs. Jack Burris, Sr., and others.

Recently (1981) the Academy for Educational Development made awards to twelve American schools for their outstanding programs of support for disabled students. St. Andrews was the only small church-related college in this group. At a banquet in New York City on June 2, 1981, President A. P. Perkinson accepted the Certificate of Achievement awarded St. Andrews for its imaginative and innovative program in this area.*

The Decade in Retrospect. When Don Hart succeeded Ansley Moore as president of St. Andrews in 1969, I was sixty-seven and was beginning to think retiring. Hart asked me to stay on at St. Andrews for another year or two, however, as he needed time to find a replacement for Silas Vaughn, able business manager of the college who had just resigned, as well as a new dean when I retired. I was happy to agree to do; but as it turned out, we were not able to continue during those two years the kind of innovative academic achievement for which St. Andrews had become known. Neither the economic conditions at that time nor President Hart's own educational philosophy proved favorable for such endeavors.

Seen in retrospect my ten years as dean at St. Andrews were nevertheless unusually satisfying and enjoyable. There were frustrations and disappointments along the way, of course, but none too serious. We had during that time made real progress, I felt, toward achieving at St. Andrews the kind of academic and religious objectives for which the college had been established.

When St. Andrews opened in 1961 there were some forty private colleges in North Carolina and about twenty in South Carolina. Of these, ten or twelve at most could legitimately be classed as academically respectable. (In view of Merrimon Cuninggim's comment at about that time on church colleges in general, I can hardly call this group "good" colleges, although a few certainly were.) But St. Andrews was then definitely not among this superior group.

By the end of its first decade, however, St. Andrews was clearly among the ten best liberal arts colleges in the two Carolinas. Indeed only Davidson among the Carolina colleges ranked higher than St. Andrews on the standards adopted by the Southern Association.** Using these standards, colleges like Queens in Charlotte, Salem in Winston-Salem, Guilford at Guilford, Wofford in Spartanburgh, Pres-

*An event noted in the *Presbyterian Survey*, September, 1981 pp. 23-25.

**Colleges are ranked by the Southern Association of Schools and Colleges on the basis of such elements as educational facilities (plant, library, endowment), faculty competence (% of Ph.D.'s) and salary, and academic programs. I would not be presumptuous enough, of course, to name the ten best colleges in the two Carolinas. An alumnus of any such college may always include his own college in that group if he can really justify doing so.

byterian College in Clinton, and St. Andrews were roughly comparable, although all ranked well below Davidson. None of the other colleges in this group, however, had developed an interdisciplinary program in the Humanities comparable in its appeal to our Christianity and Culture program at St. Andrews, and none had work in science even remotely comparable in strength and innovative spirit to the St. Andrews science program.

In these two areas, as a matter of fact, the programs at St Andrews compared favorably with those at Davidson. Indeed, from my own prejudiced point of view as dean, the two St. Andrews programs were superior to those at Davidson. Happily both the 1965 Danforth study of the church college and the attitude of the National Science Foundation at that time serve to confirm my judgment in this matter. Likewise no college in the two Carolinas had developed a program for physically handicapped students even in the slightest degree comparable to our outstanding program at St. Andrews.

Personal Activities and Experiences. My last years while at St. Andrews also included several very pleasant experiences in South Carolina. In the 1960's the Sea Pines Plantation development on Hilton Head Island, just northeast of Savannah, was rapidly becoming one of the South's most popular Atlantic beach resorts. In November, 1966, the public relations director of the company developing the Sea Pines Plantation decided to invite to Hilton Head, as guests of the company, native South Carolinians who had achieved distinction of various kinds after leaving the state. Both my brother Chalmers and I were pleased to be among this group of forty or fifty such guests. The guest list, as I recall, was drawn up initially to include those native South Carolinians listed in *Who's Who in America* who were living *outside* the state.

Our wives, of course, were invited, and this proved to be a most pleasant weekend. Attractive cottages on the beach were assigned to us by the company. We were given conducted tours of the Sea Pines Plantation, including visits to the various types of homes for sale. A dinner and dance in our honor at the club was arranged for one evening, and enjoyable meals were provided there each day. Throughout the weekend we were made to feel distinguished South Carolinians, much appreciated by our native state.

A few years later, during 1970, South Carolina celebrated the Tricentennial of the founding in 1670 of Charleston, its first and for many years, most important city. Our friends and relatives in Chester, I discovered, were not only proud of their heritage, but also of the accomplishments of their city. As a part of the South Carolina Tricentennial celebration a luncheon was planned in Chester to honor native Chester authors. There turned out to be more of these than

I had realized. Again Chalmers and I were invited and were both expected to make a few remarks on that occasion.

After the luncheon a reception honoring the authors was held in the Chester county library. To this the public as well also as friends of the authors were invited. Each author's books were on exhibit, and the author himself was on hand to receive greetings and congratulations. It was a pleasant occasion; one in which Chalmers was easily the most popular and well known of the assembled authors. While professor of history at Davidson he had published half a dozen books on North and South Carolina history. Of special interest among these was his *Piedmont Partisan*, a biography of General William Lee Davidson, the most distinguished member of the North Carolina Davidson family, for whom both Davidson College and Davidson County were named. His *Gaston of Chester*, the account of our mother's family in South Carolina, was perhaps of even more interest on that particular occasion. Another book of his, *The Plantation World Around Davidson*, had also just been published. All of these naturally created quite a bit of local interest in Chalmers' books.

Of the various events in the South Carolina Tricentennial in which I participated, the most enjoyable certainly was a Pilgrimage to England: Land of the Lords Proprietors, scheduled for July, 1970. Thomas Lawton of Allendale, S. C., a law partner of the governor of South Carolina and chairman of the Tricentennial Commission, headed the Pilgrimage in which about a dozen South Carolinians took part. Chalmers was one of this group; Eve and I arranged to join the party when two of its original members were unable to go.

The express purpose of this Pilgrimage was to pay a return visit to the lands of the eight Lords Proprietors to whom King Charles II of England had granted the Carolinas some three centuries earlier. It proved possible, however, to include a number of other activities in the Pilgrimage. Our first stop was in London where Tom Lawton was to present a gift to the Lord Mayor. As described in colorful language by Chalmers, "Sir Ian and his lady welcomed us in a cordial and very British manner and the waiters served sherry with all the formality of a Presbyterian Communion. . . . Tom Lawton presented his lordship with a bronze Tricentennial medallion, a silver cigarette box with the South Carolina state seal from Governor Robert McNair, and a copy of the Charleston city seal from the mayor of our first English settlement."* Upon learning that we planned to visit the Tower of London, the Lord Mayor called the deputy governor of the Tower, to arrange a private tour of the Tower and view of the crown jewels for our party before the customary horde of summer tourists descended upon that venerable British institution.

*Chalmers' interesting account of our Pilgrimage to England appeared in the December 1970 *South Carolina Sandlapper*, pp. 14-17.

A number of other interesting activities were planned on this Pilgrimage, but the high point of our visit without question was the weekend we spent as guests of the tenth Earl of Shaftesbury at his country home. Among the original Lords Proprietors the first Earl of Shaftesbury was the most active and influential in the development of the Carolinas. As it happened, John Locke, later distinguished English philosopher, was the Earl's secretary at the time, and Locke was largely responsible for composing the original Constitution of the Carolinas; a copy which we were able to see in London. Of the eight Lords Proprietors, the Shaftesbury line happens to be the only one still existant and the tenth Earl, Anthony Ashley Cooper, then a very attractive young man in his early thirties, was a most gracious host.

He gave us a conducted tour of the mid-seventeenth century family mansion, St. Giles House, owned but not occupied by the tenth earl. Its walls were lined with portraits of past earls and their wives, painted by such masters as Van Dycke, Sir Joshua Reynolds, and Sir Thomas Lawrence. The earl also entertained us at dinner that evening at the smaller house on the estate where he presently resides. Our dinner began with a silver table service and ended, five courses later, with a gold one.

Valued Academic Honors. In the weeks immediately preceding my retirement from St. Andrews in June, 1971, I was the recipient of several academic honors that I greatly value. To a recent campaign for additional endowment at the college the St. Andrews faculty had contributed about \$100,000. Deciding to use this sum for student scholarships, the faculty voted to name these the Robert F. Davidson Scholarships. This expression of their regard I much appreciated. It has been a source of real satisfaction to see the scholarships enable promising students complete their education at St. Andrews.

On May 18th the college faculty arranged a farewell dinner for Eve and myself at the Country Club of North Carolina at Pinehurst. As presiding officer, Arthur McDonald handled the program that evening with his accustomed skill, presenting us with a painting done for the occasion by the St. Andrews professor of art. Tom Somerville led the college chorus in a clever choral tribute, also composed for the occasion. Then Bob Davenport read a brief but complimentary biography which he had written with the assistance of my brother Chalmers.

The outstanding event of the evening for me, however, was the presentation by Dr. W. D. White of a *Festschrift* done in my honor.* This volume, *Humane Learning in a Changing Age: Essays in honor*

*This volume was edited by Ronald Bayes, Harry Harvin and W. D. White. In addition to ten essays it contains the biographical sketch by Bob Davenport, a section on Prose Fiction and Poetry, and a bibliography of my own publications.

of Robert F. Davidson, was written by a dozen members of the St. Andrews faculty. As graciously stated by "W. D." in his Foreword, it was an effort "in a concrete way to show our personal affection and professional respect for the man who, more than any other single person, has been responsible for translating the St. Andrews idea into institutional form." White then concluded his presentation by expressing the continuing appreciation of the faculty for what I had done to foster at St. Andrews "human learning in a changing age."

The editors of this *Festschrift* had been careful to see that I was not aware of its preparation. The presentation that evening, therefore, came as a complete, if also most pleasant surprise. When called upon to respond, I was as near speechless as I have ever been.

A few days after this St. Andrews faculty dinner, Eve and I participated in another enjoyable occasion at Limestone College in Gaffney, South Carolina. Stan Bell, one of my close friends while director of development at St. Andrews, had later taken a position at Drake University for several years, then had accepted the presidency of Limestone College. I was delighted, of course, but also quite surprised when Stan called me some weeks before my retirement to tell me that the Board of Trustees of Limestone had just approved his recommendation that I be awarded an honorary degree at the 1971 Limestone commencement.

On the evening before commencement at Limestone, a dinner was given at the college honoring Paul Sharp, president of Drake, who was to be the Commencement speaker, and myself. I was much pleased to hear Stan, in making some introductory remarks, say that Paul Sharp and I were men who had most influenced his own academic career. Stan also read a few selections from *Humane Learning in a Changing Age*, the book published in my honor by the St. Andrews faculty. President Sharp's comment upon this volume was, I felt, especially discerning. Volumes like this were frequently written to honor distinguished scholars, he pointed out, but this was the first time he had heard of one honoring a college dean.

At commencement the following day, May 23rd, both President Sharp and I were awarded honorary degrees by Stan Bell, acting as president of Limestone College. The Doctor of Literature degree, properly framed, together with a copy of the citation made by the dean at Limestone in presenting me for the degree, now holds a prominent place on my study wall.*

Retirement. I retired officially at St. Andrews in June 1971, and we decided to return to Gainesville to live. Fortunately our home

*After three years at Limestone, Stan Bell became president of Erskine College, his *alma mater*. There, during an especially difficult period for a small church college, Erskine made conspicuous progress under his leadership. His tragic and untimely death from a heart attack in November, 1981, brought to an end an outstanding career in higher education and deprived me of a valued friend.

there had not been sold, but was rented during our years in Laurinburg. While definitely the least impressive of the three homes I built, it did have a number of desirable features and seemed quite satisfactory for our years of retirement. Therefore, I sold the house in Laurinburg to Victor Arnold, who succeeded me as dean at St. Andrews, and we returned to Florida.

III.

FLORIDA RETIREMENT

FLORIDA RETIREMENT

(1971-1982)

During one's retirement years there is understandably much less opportunity than heretofore for meaningful exploration in educational and religious ideas and values. The situation hardly need be as bad, however, as that seen by Harlan Cleveland, Director of the Hubert Humphrey Institute of Public Affairs. As he portrays this in a recent address, entitled *Retirement No Longer Makes Sense*: "The idea used to be that the purpose of making a living was to stop working when you had it made. According to this philosophy, you would retire as early as possible, pull up stakes, and head South to spend the Golden Years fishing in the sun, snoozing in a hammock, watching the surfers, playing cards in glorious idleness, and happily awaiting the Grim Reaper in bovine indifference to the world about you."*

My own activities during these retirement years, even though spent for the most part in Florida, have certainly been more enjoyable and, I believe, of more significance than those pictured here by Cleveland.

Philosophies Men Live By: The Revised Edition. A full twenty years after it was first published, I was still receiving substantial royalties from the sales of *Philosophies Men Live By*. This was not only a bit unusual for a college text, I felt, but also some indication of the book's appeal to college students. Between 1950 and 1970, however, there had been enough change in the outlook of students as well as in the major concerns of contemporary philosophers to make some major revisions in this text desirable. As a matter of fact, I had planned to undertake such a revision some ten years earlier, just when I decided to accept the position at St. Andrews. It soon became apparent there that, as the dean of a new college, I simply did not have the time for such an undertaking. Hence I looked forward with some anticipation to preparing a revised edition of *PMLB* when I retired. As soon as we were comfortably settled in Gainesville in 1971, I made this my initial project.

When I was completing the first edition of *Philosophies Men Live By* in 1950, existentialism was suprisingly still considered largely a post-war European point of view that had little influence on American thought. During the next ten years, of course, that idea proved to be completely fallacious. Not only in Europe, but also in America, existentialism was soon recognized as one of the

*From an unpublished address given at the Harvard Medical School Bicentennial, September 25, 1982.

influential positions in literature as well as in philosophical thought. I, therefore, devoted a new section in the revised edition of *PMLB* to this point of view. Entitled "The Commitment of the Existentialist," it contained chapters on Kierkegaard, Sartre, and Martin Buber.

Also somewhat to my surprise, the philosophy editor at Holt, Rinehart, and Winston proposed that I include a chapter on Eastern philosophy in the revised edition. After some consideration I decided to discuss Zen Buddhism, a point of view that had considerable popularity not only in Japan but in this country as well. Since I actually knew very little about Zen at that time, this undertaking proved to be both enjoyable and worthwhile for me. I was naturally quite pleased when an informed reader said that my chapter on Zen, entitled "The Wisdom of the East," was one of the best popular discussions with which he was familiar. And I likewise, of course, appreciated the comment of an assistant editor at Holt, Heidi Liebowitz, who was working on the revision and wrote enthusiastically: "One quick note about The Wisdom of the East. It is marvelous. I have enjoyed it more than I could ever have imagined."

With minor additions and improvements in other chapters, the revised manuscript, when completed in the summer of 1973, came to some 800 typed pages. Unfortunately the business office at the publishers concluded that this was much too long. In order to sell the text for \$10.00 which they felt necessary at that time—it had sold for \$2.50 when first published in 1952—Holt could only publish it profitably, I was told, if the typed manuscript did not exceed 600 pages. Hence the publisher made it quite clear that I must reduce the length of the manuscript by two hundred pages.

A hundred pages could be cut, it turned out, without seriously harming the text. Indeed it was probably a better book after a hundred pages were judiciously eliminated. Deleting another hundred pages was definitely undesirable, I found, from both a literary and scholarly point of view. Without the second cutting, the book would have been a more adequate and stronger text. But at this point I learned the painful lesson that for the commercial American publisher, when scholarly and financial interests conflict, the latter must take precedence. Nevertheless, as published in April, 1974, *Philosophies Men Live By*, 2/ed. was a desirable text for beginning courses in philosophy. It has been used in a number of colleges and universities and is still in use (in 1983).

I was naturally quite pleased with a comment about the revised edition by Donald Hatcher, a member of the University of Kansas philosophy department, who wrote: "One of the primary strengths (of the book) is that Davidson is accurate, clear, and concise in his treatment of the various philosophers. He writes so clearly that it

gives the student with poor reading skills, which describes a great many college freshmen today, direct access to the thought of the various great thinkers.”*

The Davidson Honorary Degree. While still at work on the revision of *PMLB*, I received a letter from President Sam Spencer of Davidson College informing me that the Davidson Board of Trustees had approved a faculty recommendation that I be awarded the honorary degree of Doctor of Letters (Litt. D.) by the college. Although this letter came as a very pleasant surprise, Davidson College has, in fact, been most generous in its recognition of achievement at St. Andrews, a sister Presbyterian institution. Soon after the establishment of that college, Price Gwynn, a former professor at Davidson and later dean at Flora Macdonald College at the time of the merger, was given an honorary degree by Davidson. So was Ansley Moore, St. Andrews' first president, a few years later. Also some time after the awarding of my degree, Davidson gave an honorary degree to A. P. Perkinson, Jr., the third president of St. Andrews.

The 50th Anniversary of the founding of Phi Beta Kappa at Davidson was to be celebrated April 26 and 27, 1973. President Spencer decided that the college convocation scheduled for this occasion would be a suitable time for conferring my honorary degree. This seemed especially appropriate since I was a member of the first group of students initiated in the Davidson chapter in March, 1923. It was a happy decision also as my brother Chalmers was president of the Davidson chapter of Phi Beta Kappa in 1973 and was to preside at the fiftieth anniversary banquet on April 26.

Eve and I were present for that banquet, of course, as well as for the convocation the following day. The citation read by President Spencer at the convocation when, as president he conferred my honorary degree, included this comment: “Few men have blazed so plain a trail to the love of wisdom . . . Because such have been your dreams, because you have never been content simply to maintain a tradition, but have taught and written and administered to improve it; because your warm human sympathy directs your eagerness for growth, Davidson College honors you, Robert Franklin Davidson.” Observations such as these, as well as the honorary degree itself, I naturally found most gratifying.

At the luncheon following the convocation, the speaker, James Martin, former professor of chemistry at Davidson, was at that time a member of Congress from the Charlotte and Davidson congressional

*One other rather amusing comment on the book, made by another college professor, is perhaps worth including: “Because of its emphasis on living and the problems of finding meaning in our world, I have used this text for my Introduction to Ethics classes taught at a nearby Federal Penitentiary. The prisoners loved it.”

district. By chance he was also a member of the Davidson chapter of Beta Theta Phi, to which both Chalmers and I belonged. More recently, Martin has served as national president of our college fraternity—the only Davidson Beta ever to hold that office.

Gainesville First Presbyterian. My retirement activities were not all scholarly and academic, however. While teaching at the University of Florida, I had been a member of the First Presbyterian Church in Gainesville where for some forty years Dr. U. S. Gordon, affectionately known as “Preacher,” was the minister. “Preacher” was a good friend of ours during those years—as, no doubt, he was felt to be by almost all the members of his congregation. A few years before we returned to Gainesville from North Carolina in 1971, he had retired, and as his successor the church had called Leslie Tucker, who came from the Presbyterian Church in Starkville, Mississippi.

Frankly I was a bit dubious about finding a Presbyterian minister from Mississippi either inspiring or congenial. My experience while at Southwestern in Memphis with a group of quite conservative ministers in Mississippi had certainly not left me enthusiastic about Mississippi ministers. In such circumstances it was doubly pleasant to find Leslie Tucker not only a thoughtful and challenging preacher but also in a short time a most cordial friend.

I soon became an active member of his congregation at First Presbyterian. There I quickly learned that Leslie had been through a difficult time as Preacher Gordon's successor. To many members of the congregation, especially the older group, First Presbyterian was “Preacher's” church. They resented changes that Leslie felt desirable, even necessary, if the church was to become a vital organization in the community. On the other hand, I was completely in agreement with the innovations Leslie was initiating and supported these without reservation. This he quite naturally appreciated, and soon wanted me to take a place in the leadership of the church. As a result, I became more involved and more active in the work of First Presbyterian in Gainesville than in any other church with which I have ever been associated. This, indeed, has proved to be one of the more meaningful and satisfying experiences during my retirement years.

At Leslie's request, I taught a class for adults in the Church School during my first summer back in Gainesville (1972). We made a study that summer of the Apostle Paul's missionary journeys, comparing the accounts in Paul's New Testament letters with that in the Book of Acts. It was not only a stimulating endeavor for me as well as for the class but also provided some insights concerning the nature of the New Testament books themselves.

The following year I was invited, again at Leslie's suggestion, to serve as an elder in the church, and was elected by the congregation to two three-year terms on the Session.* (This rotation of elders was one of the desirable innovations in church government that Leslie had insisted upon before agreeing to become the minister at First Presbyterian.)

After serving for a year on the Worship Committee of the Session, Leslie appointed me chairman of that committee, a position I held for the next two years. Both in this capacity, and later as chairman of the Personnel Committee, I was able to make some contribution to lessening the tension between Leslie, who as Senior Minister of the church was in charge of its total program, and our very able Director of Music, a gifted musician who felt it his prerogative to control the music program.

Shortly before the completion of my second term as elder, Leslie received a call from the First Presbyterian Church in Belmont, North Carolina, a call which I felt for his own interests Leslie should accept. When he did leave Gainesville, however, I found myself no longer able to participate in the life and work of First Presbyterian in comparable fashion.

Travel As Adventure. For the more discerning, travel provides a stimulating adventure in ideas and values. This I discovered both in two years at Oxford as well as in my more extensive travel during the Oxford vacations. There is, of course, little reason to expect that one's ideas and values will be greatly altered after he has reached the three score and ten years allowed to us in the Ninetieth Psalm. But the opportunity to experience at first hand the customs and values of other cultures will always be both enjoyable and enlightening to the observant traveler. This opportunity I had looked forward to as one of the more meaningful and pleasant experiences afforded by retirement and I was not disappointed. During the past ten years I have been able to see something of a dozen parts of the world with which I was not previously familiar.

Ten days spent in *Hawaii* with a party of Davidson alumni in April, 1973, were thoroughly enjoyable. The trip to Mauna Loa, a living volcano on the big island, and a visit to the naval base at Pearl Harbor, were both interesting experiences. Frequent hula dancers and an occasional relaxation on famous Waikiki Beach helped me understand better the character of our fiftieth state. It became abundantly clear that the America I had known as a boy in South Carolina had now acquired citizens with quite a different racial blend

*The comment of Robert, my eldest son, when I wrote him of my appointment as an elder, might well have been made by my brother. "This will look especially good on your tombstone," he wrote.

as well as some new value commitments.

A pleasant cruise through the *Caribbean Islands* a year later in April, 1974, introduced me to Puerto Rico and St. Thomas, two more areas of the United States I had not visited before. Here also I found an America new to me, one clearly providing further modification of our Anglo-Saxon heritage. Stops at half a dozen other Caribbean islands were also interesting; but visits to Caracas, the capital of Venezuela, and to Panama were easily the most instructive. A trip across the *Isthmus of Panama* gave me a new understanding of the canal. This proved quite helpful as the United States Congress somewhat later debated the treaty to return the canal to Panama.

I discovered, for example, that the Panama Canal could not possibly be defended from attack by present-day guerilla forces. At any number of places it could easily be put out of commission. Likewise our larger naval ships could no longer pass through the canal. And even more disturbing to me, I learned that our presence in the Canal Zone was now seen in South America—as well as in Panama—as a sure example of Yankee imperialism. Hence I wholeheartedly supported the U. S. treaty to return the canal to Panama.

A two-week trip to *Spain* in September, 1973, was arranged by the Exxon Travel Club of which I was a member. Our stay in Madrid provided an opportunity for a full day at the Prado, one of the world's great art museums, with its magnificent display of paintings by El Greco and Velazquez. Visits to the great Mosque at Cordoba as well as to the Alhambra in Granada and the Alcazar in Seville afforded a superb view of the magnificent palaces and places of worship built by the Moors during their years in Europe.

A three-week tour of the *Orient* in October, 1976, made possible new insights into that picturesque and fascinating part of the world. In Japan, the massive statues of the Buddha and colorful Buddhist temples were most impressive. In Kyoto alone there are said to be over 1500 Buddhist temples and 300 Shinto shrines. A Zen Buddhist temple, the Gold Pavilion, on a lake near Kyoto, is actually breathtaking in its beauty. The Grand Hotel in Taipei, *Taiwan*, where we spent several days, is itself an authentic example of Chinese palace style, and is filled with authentic Chinese art. During our stay in Taiwan, I was much impressed by the spirit and character of its people. Here I saw a largely free and prosperous island that owed much of that freedom and prosperity to safeguards provided by the United States. I left Taiwan feeling that it would be a great tragedy if we agreed to allow the Communists on mainland China to take over that island and "liberate" its people.

Brief visits to Hong Kong, Singapore, and Penang, Malaysia's

principal holiday resort, were not only interesting but also added appreciably to my awareness of how much the British had done in that part of the Far East during their years as empire builders. The most spectacular single place seen on this tour of the Orient, however, was certainly the Grand Palace of the kings of Siam in *Bangkok*—thoughtfully opened to tourists by a recent king of Thailand when he built another palace for himself. The Grand Palace grounds are full of the splendor of old Siam. A magnificent royal chapel housing the emerald Buddha, and a Golden Pagoda are especially impressive.

The opportunity in the spring of 1978 to join a Gainesville group on a three-week trip to *Egypt* was also most welcome. Stories in the Old Testament of the Egyptian Pharaohs, later accounts of the Pyramids and the Nile as well as the intriguing reputation of Cleopatra and the more recent discovery of the tomb of King Tutankhamun, all made Egypt attractive.

Upon reaching Cairo, we had a look, of course, at the three pyramids and the Sphinx at Gizeh. The largest pyramid, known to us as Cheops' Pyramid (more correctly the pyramid of Khufu), some 450 feet high, was built about 2600 B.C. as a tomb for that pharaoh, as were the other pyramids for later monarchs. Then at Thebes, the early capital of Egypt, some distance up the Nile from Cairo, we visited the so-called Valley of the Kings. Here the later pharaohs, to whom pyramids no longer had their earlier appeal, constructed elaborate tombs for themselves cut deep in the desert rock. That of Seti I, which we saw, is quite magnificent, as are most of the others.

The story of the discovery in 1922 of the tomb of Tutankhamun by the British archeologist, Howard Carter, is, of course, one of the romances of modern archeology. King Tut's tomb itself, however, is relatively simple as he died when only a boy, not having had time to construct an elaborate burial chamber like that of the other pharaohs. But in the Egyptian National Museum in Cairo we saw much of the fabulous treasure taken from that tomb.

The Temple of Amon, the chief deity of ancient Egypt, just outside Thebes, was also an impressive sight, even if now almost in ruins. This temple is said to be the largest single area for religious worship in the world. Here Ramses II, reputedly the pharaoh of the Old Testament Exodus, erected massive columns and statues of himself, as did several other less famous rulers.

A week in *Jerusalem*, in a new and modern hotel on the Mount of Olives, completed the tour. This week gave me an opportunity to revisit the sacred sites of Christians, Jews and Moslems with which I had become quite familiar some ten years earlier when there with the group of St. Andrews students.

On a More Personal Note. By 1978 Eve unhappily had been a semi-invalid for several years. After a serious vascular by-pass operation in 1975, she was confined to a wheel chair and was unable to go with me either to the Orient in 1976 or to Egypt in 1978. July 13, 1978, our fiftieth wedding anniversary, was an occasion, however, that our children were determined to celebrate in proper fashion. They made plans for a lovely afternoon reception on that day, to which all our Gainesville friends, as well as friends and family in North and South Carolina, were invited. I also arranged to have Irmgard Close, a gifted local artist whom we knew well, paint a portrait of Eve for the occasion, something that I knew would please her greatly.

The Golden Wedding Anniversary was a marked success. Sherry, our daughter-in-law, handled all the details with her accustomed skill. Most of our Gainesville friends were able to attend as were Chalmers and his wife from Davidson. Our son, Robert, as one of the hosts, came down from New York, where he held a responsible position with the producers of the popular Sesame Street television program. And I was pleased that Bob McLeod, a friend of Davidson College days, and his wife, whom I had visited in Scotland, were able to drive up from Winter Haven, their present home, for the occasion.

Eve had looked forward to this anniversary with much anticipation. Even though she was by now in very poor health, it was for her a quite pleasant and meaningful experience during which she enjoyed the attention of her family and friends. Almost immediately, however, she began to weaken rapidly. Then in mid-September, just two months after the anniversary, she fell into a coma and was in the hospital only a week before her death on September 23, 1978. Mourned by her many friends as well as her family, Eve was buried beside two of her sons in Evergreen Cemetery in Gainesville following a funeral service at the First Presbyterian Church.

The next few months were understandably not especially good ones for me. Life alone held few attractions, as I quickly discovered. My friendship with Irmgard Close, however, was one of the few enjoyable experiences, and this friendship gradually deepened. In time, we came to feel that marriage offered for us both the possibility of greater happiness together. In late spring, 1979, we were married in a simple but attractive ceremony in the courtyard of my home in Gainesville. Happily both Irmgard's daughter and one of her sons with their families were able to be present as were my two sons and four grandchildren and a few of our close friends. I was pleased that Leslie Tucker could perform the ceremony for us.

A week or two after our marriage, Emi and I left for a month in Germany. There we enjoyed the hospitality of her family in their

homes in Hamburg where she was born, and in Idstein, a small town near Wiesbaden. We were also able while there to revisit a number of places in Germany that I had known during my years at Oxford.

Concluding Philosophical Postscript.* The adventures in ideas and values described in this narrative have, of course, served to shape my own personal philosophy. As seen clearly in my youth in South Carolina, we all absorb unconsciously from parents, from friends, from our community, those attitudes and convictions that provide the framework of the early philosophy we live by. A young person living then in South Carolina would have developed a very different pattern of values from that of a person whose life had been spent in New York City.

This I discovered quite early when, as a boy in high school, I left Chester for the first time to visit an aunt in Bronxville, N. Y. for several weeks. I was at once confronted with new attitudes toward religion, toward drinking as a social custom, and toward the place of Negroes in social life (to mention only the three that impressed me most forcefully at the time)—attitudes quite different from those in South Carolina but all accepted in Bronxville as desirable by people whom I liked and respected.

This experience, of course, caused no immediate modification in the religious and moral values that then shaped my own thinking and my conduct. But it was perhaps the beginning of an open-mindedness to new ideas and values that did in time alter markedly the conventional Southern view of life which I had accepted as a young man in Chester.

Somewhat surprisingly, no doubts about this conventional point of view were raised in my mind during four years as a student at Davidson College. As pointed out earlier in the present narrative, this failure to stimulate a more thoughtful consideration of one's conventional ideas and values now seems to me a serious limitation in the education provided for us in the Davidson College I knew. In the years that followed, however, rather fundamental modifications did take place in my personal philosophy, differences as a matter of fact more basic and far reaching than was the case for other members of my family and friends.

I

Two obvious reasons, of course, do help account for this fact. The first of these is clearly the Rhodes Scholarship that I was awarded soon after finishing college. This not only made possible two years in England and Europe, where one found a view of life quite different

*With apologies to Kierkegaard.

from that in my native South Carolina; it also provided for me two years in the intellectually stimulating atmosphere of Oxford University, where one's ideas and values were directly and constantly subject to scrutiny and question. Then a year at Yale proved to be for me easily the most meaningful academic experience I have known.

By this time understandably I had gradually modified in many ways the conventional view of life that I had accepted as a boy. Happily, however, this had been done without serious emotional upheaval on my part or any disposition to disturb the beliefs of those who still found more conventional values acceptable and satisfying.

In this connection one should certainly note that there is no such thing as complete objectivity in our consideration of new ideas or values which differ from our own. The very process of reasoning by which one seeks to examine his life and conduct more critically is itself shaped by the underlying convictions and attitudes that make up the philosophy he lives by. Gradually, however, changes, even quite significant in outlook, can occur, and one may find himself accepting ideas and values very different from those that shaped his early philosophy. This was certainly my experience.

II

Equally important in shaping my own mature philosophy was the fact that I was engaged professionally for thirty years in the study and teaching of philosophy. This involved both a careful examination as well as a thorough familiarity with the ideas of the great philosophers of the Western world, from Plato and Aristotle in classic Greece to William James and John Dewey in twentieth century America. Such an intellectual undertaking inevitably influences one's own convictions and view of life. It served to give me, I would hope, both clearer insight and understanding as well as increased ability to distinguish those values of enduring worth from the merely transient and superficial.

As a young instructor in philosophy I found the rational idealism of Plato and the moral philosophy of Immanuel Kant especially appealing: Plato's philosophy provided cogent support for my early belief that goodness, beauty and truth have an enduring place of their own in the nature of things, imposing upon us an obligation that is not the creation of human ideals alone. In Plato I also found a strong statement of the importance of one's devotion to the common good, a dedication that enables a person to rise above his individual interests and desires, gives harmony to his inner life, and directs his conduct to a worthy end.

The Platonic philosophy, I discovered, actually provides a restatement of the Christian ideals and values which were so meaning-

ful an aspect of my own view of life, but expressed by Plato in philosophical rather than religious terminology. This was a discovery also made by the early theologians of the Christian church, as a matter of fact, leading the most distinguished of them to become committed Platonists.

Soon in the thought of Kant I found an even more appealing moral philosophy. In my mind Kant argues quite convincingly that the moral ideals and values that move us so profoundly are not simply the accumulated wisdom of social convention but are reflections of a deeper moral order and purpose of the universe itself. This Kantian position is one that I have never had reason to question. And Kant's insistence that human personality must always be treated as an end in itself, never as a means only, provides a sound non-theological statement of the Christian ideal of human brotherhood.

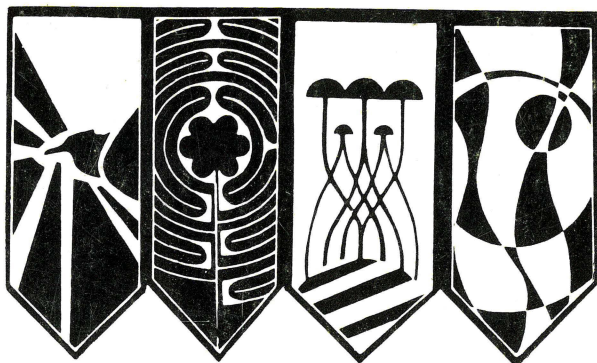
As I became more concerned with the problems of everyday living, however, my early Platonic idealism began to seem a bit too theoretical and abstract. When writing *Philosophies Men Live By*, I came to see in Aristotle's more humanistic and somewhat less ideal philosophy especially desirable insights. Human happiness, for example, comes only as we cease to pursue it and seek instead the full and harmonious development of our highest human capacities, Aristotle points out. That is, happiness is actually the felt awareness of self-realization. This Aristotelian insight is one that I find essential in a discerning philosophy of living.

To such a philosophy, moreover, the Stoics and Spinoza add another important dimension. There are, and always will be, hard and unpleasant circumstances in life that we must endure; even at times injustices that we must bear. The strength of character of the Stoic, his integrity of purpose and calmness of spirit in the face of the adversity that can face us in life—these qualities are likewise essential in any mature philosophy.

No one has expressed more convincingly than Spinoza, the greatest of the rationalists, man's abiding faith that beyond all the chaos and confusion we see around us there is an underlying order, beyond all seeming contradiction there is enduring truth. With Spinoza we may well learn not to speak harshly of the universe because it has designs other than our own. We may come to see that the harmony of the universe is more important than our own individual desires or woes.

And finally central in the Christian philosophy of living there is the truth that all the great philosophers recognize: only as we forget ourselves in commitment to a higher loyalty can we hope to achieve lasting happiness. Influenced then by the thought of Plato and Aristotle, Spinoza and Kant, and guided by the insights of Rein-

hold Niebuhr, I have tried to build a philosophy that, while true to the spirit of historic Christianity, both rejects the dogmatism which too frequently undermines the appeal of the Christian gospel, and likewise escapes the sentimental optimism which undoubtedly weakened the liberal social gospel a generation ago.



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